The Churchman.

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"The Church of the Living God, the Pillar and Ground of the Truth."

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AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, . . . At 9 A. M. and 3 P.M

" ST. LUKE'S CHURCH, 8 "

" CHURCH OF THE ANNUNCIATION, 9 "

" CHURCH OF THE HOLY COMMUNION 8 " " "

On Fridays, evening Prayer, with Lecture at, 7 "

And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.

" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, . . . 5 P. M.

" CHURCH OF THE HOLY APOSTLES, . 9 "

CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "

And, on Saints' Days, a Lecture after Evening Prayer.

" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for January.

25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

FEBRUARY.

2. Purification of the Blessed Virgin Mary, and Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

Poetry.

Touch not the Ark of God.

Touch not the Ark of God,
His changeless Truth,
Kenless of age or youth
That hath been sure,
And will be evermore,
There dwells within,
To touch it is to sin,
Touch not the Ark of God

Touch not the Ark of God.
His Law eterne
In meek obedience learn;
Brave not His hand
Who all things doth command;
Seek not to stay
With human hand His sway,
Touch not the Ark of God

Touch not the Ark of God.
The rod of power,
Awaits its destined hour,
Doom'd to awake
When He its sleep shall break,
And bloom or smite
To vindicate its right.
Touch not the Ark of God

Touch not the Ark of God
The Manna there
Speaks of a Father's care,
Tells of the might
Of Him who made the light,
Who still will feed
Man in his utmost need.
Touch not the Ark of God.

Touch not the Ark of God,
Upon whose breast
Hath blazed the Presence Blest;
What though its light
Greet not thy carnal sight;
The pillar dark
Still hovers o'er the Ark,
Touch not the Ark of God.

Touch not the Ark of God,
For Levi's Sin
His foes the Ark did win;
Yet heavenly wrath
O'ertook the men of Gath,
Nor Israel's son
Could touch, but be undone;
Touch not the Ark of God.

—*John Bull*.

Selected Matter.

From the Toronto Church

The Papal Aggressions.

THE SECRET PLAN OF THE JESUITS DISCOVERED.

We now return to the disclosures of the Abbate Leone, and shall briefly recapitulate the more prominent features of the Jesuit plans, as far as they have been given in our last publication. It will be seen that their policy, from the date of that conclave, was changed; that thenceforward they were "to give a new varnish to religion, by appearing to make large concessions" to Protestant feeling;--they were "to strive to enlist in the Romish cause the foremost statesmen of our times;"—they were to "beguile the aristocracy of Protestant lands," believing that when "a few of those personages were converted," either to their principles or their faith, others would imitate them;—they were so to labour, that the "foremost statesmen" of the day should be brought to yield to their fears what their reason denied;—they were so to labour that "the apathy of the ancient enemies of Popery" should be augmented, "whilst open strife with the strength of Protestantism should be avoided," and the Lion of England left undisturbed in its slumber; and when by these means "a few breaches should be made," in Protestantism, the Papacy and Jesuitism would be content, as well they might, with "pulling down the stones of the Protestant citadel one by one, instead of venturing to carry it by storm." When this should be accomplished, then would Popery expand its influence and consolidate its power, until the hour for the final struggle came, and then would they "exalt the antiquity, the harmonies, and the wonderful perfectibilities of the Pope!!" Then, "with devoted Bishops, and with a Clergy, whose tactics have been perfected by a serious course of study, they would prepare for the people such instructors as would teach the (Roman) Catholic from his childhood to abhor the breath even of a heretic—to firmly resist all overtures from them—and preserve them in a state of isolation: in fact, to utterly overthrow the Christian Church, and sacrifice the Romish laity, in order to place in the crown of the holy Mother Church "that brightest and richest gem--THEOCRACY."

But what is a Theocracy? some perhaps may ask. Its etymological meaning is—the Government of God,---that reign, for the establishment of which our Saviour commands us to pray; but in the Jesuit and Papal sense, it is the usurpation of the temporal power by a caste, or sacerdotal power, separate from the people, and exercising political, social, and religious despotism; and such a despotism must inevitably prevail, if the late Papal aggressions be not hurled back with a giant force against the parties from whom they emanated.

But to resume. It will be recollected that the first step recommended was, to "give a new varnish to religion, by appearing to make large concessions" to Protestant feeling; and forthwith we find, amongst other measures, that, in 1826, the Irish Roman Catholic *Bishops* addressed the Protestants of England in a document, in which they say:---"Bearing equally with you, our fellow-subjects, the burdens of the country, and upholding equally its institutions and its glory, we claim to be admitted to a full participation in all the rights of British subjects. *Every principle and practice hostile in the remotest degree to these institutions*, we most explicitly disclaim. Year after year, we repeat the humiliating task of disavowal; still we suffer the penalties of guilt." This is only one of the many specimens of Jesuit "varnish," which we could give. Day by day, year by year, were they repeated. But this must suffice for our limits.

Thus far have we seen Jesuitism and Popery as suppliants, appealing to the generosity of the English people. Their next appearance is beating up for recruits "amongst the foremost statesmen" and the "aristocracy of Protestant" England, believing that the appearance of a few such persons in their ranks would serve as a decoy for others, and by their united exertions a "few breaches be made in Protestantism." Persuasion was effectual with some, whilst the timidity of others was worked upon, until at length, in the year 1829, the Duke of Wellington, Sir Robert Peel, and other leading statesmen of the day, were suddenly found advocating the removal of those civil disabilities effecting the Roman Catholics, which these very statesmen had spent a life in upholding. Roman Catholic Emancipation was now carried. Thus the corner-stone of our Protestant constitution was torn away, and shelter given to the enemy in his future labours for its final overthrow. Emancipation was soon avowed to be only "an instalment" of ultimate objects. By it, "the equilibrium," as they called it, was overthrown, and their next object was to annihilate all the privileges and all the institutions essential to Protestantism. But the initiatory step to attain these ends was the most difficult of solution.

Nothing, however, seems to have been lost sight of by this conclave, and the next important step ---that "most difficult of solution"---was now to be undertaken, namely: "to isolate the Catholics (Roman) without their appearing in any way to be isolated;" and this was to be done by "the Bishops as well as the clergy," who, we are told, "must learn the necessity of realizing this plan, but since the knowledge of the means of execution is indispensable, it must be our task to select them, and inculcate them. Our business is to contrive: 1st. That the Catholics be imbued with hatred for the heretics, whoever they may be, and that this hatred shall constantly increase, and bind them closely to each other. 2d. That it be nevertheless dissembled, so as not to transpire until the day when it shall be appointed to break forth. 3d. That this secret hate be combined with great activity, in endeavouring to detach the faithful from every government inimical to us, and employ them, when they shall form a detached body, "to strike a deadly blow at heresy." Again, we are told, that "The higher classes are always insensible to the lower ones. Let us nourish their mutual antipathy. Let us accustom the mob---which is in fact an implement of power---to look upon us as its warmest advocates; favouring its desires, let us feed the fire of its wrath, and open to its view a golden age---let the Pope---Rome---[illegible]---or the Church---let each of these words become for the people the expression of all its rights,---the point on which its eye is fixed---the object of its devotion,---the moving-spring of its thoughts and intentions" ---and then they would be able "to push up the faithful higher and higher, over the shoulders,---over the heads---of these heretic dogs."

Well and faithfully and effectually did the Bishops and clergy effect this isolation, and nourish this antipathy; and long will be remembered the war of extermination so long waged in Ireland, by ignorance against intellect---poverty against property--- tenant against landlord--- employed against employer--by which thousands of valuable lives were lost, millions of property sacrificed, and the kingdom shaken from one end to the other, by a heartless agitation for unattainable phantoms. To accomplish their ends, a powerful engine was now in their hands. The masses of the people were worked to a state of phrenzy; but their political power was inadequate until they subsequently leagued with the Whigs, and aided them in carrying a measure of almost revolutionary parliamentary reform, in return for which their new allies agreed to support them in an attack upon the Protestant institutions of the land. Thus in the year 1832, the so-called Parliamentary Reform was carried, and the Irish Church was at once marked out by these allies as the first object for attack. In the year 1833, the Roman Catholic members of Parliament in utter defiance of the oath they had taken, solemnly abjuring "any intention to subvert the present Church Establishment as settled by law," succeeded in passing a bill abolishing ten Bishoprics in Ireland; another abolishing Church-rates in that country; and a third, taxing all Ecclesiastical benefices above £300 a year. In the same year, "the Bible, that serpent, which, with head erect and eyes flashing fire, threatened with its venom—that cruel asp that for three centuries had left them no repose"—was assailed. The Kildare-place, and the various other Societies that received aid from Government for the purpose of the religious education of the Irish people, were struck down and 372,000 children of the Irish peasantry, of whom nearly *one-half* were Roman Catholics, were at one fell swoop deprived of the Word of God.

With admirable tact this success was made to pave the way for their own course of instruction of the Irish youth,—for what they call "bringing them back from the Bible to Catholic (Roman) authority," which, say they, "retrenches from this book only what is hurtful, allowing free circulation to those portions of it alone which ensure good order;" and to enable them to do this it was of urgent necessity "to create a language whose phrases, borrowed from Scripture or from the Bulls, should convey to the uninitiated nothing beyond their ordinary meaning, but which should contain for those who are initiated the principle elements of our doctrine. This device is so much the more specious as *by its means we might officially propagate our ideas under the very nose of Government* (*a la barba de Governi*) unknown to them, and without the least hindrance. Those who are furnished with a Key will be able to explain this language on all proper occasion, *so as to make known the will of Rome*. In this way each word will be made the envelope of a vast political idea."

And these plans were carried out to the letter for them by the British Government. In the same year (1833) that the government grants in aid of Scriptural Education were discontinued, the National system of Education was established, conducted by a Board composed of Papists, Socinians, and nominal Protestants. As was to be expected, the Bible was excluded from the schools, and in lieu of it, what they called "Scripture Extracts," precisely such as are above defined, made by this liberal Board, were substituted for the Bible.

In the following year, the late Romish Bishop, Dr. Doyle, inculcated the doctrine of passive resistance to the payment of tithes, and instructed the Irish Roman Catholics that "their hatred to tithes should be as lasting as their love of virtue;" and Mr. O'Connell moved a resolution that tithes should be appropriated to purposes of general public utility. Now commenced that agitation of the latter question which caused the savage murder of so many hundreds, and deluged the soil of Ireland with the blood of her martyred Protestant sons. In 1835, it was proposed to withdraw the Clergy of the Established Church from 850 Irish parishes, and the celebrated "appropriation clause" was brought forward, by which the Church property in every parish where there were less than fifty Protestants, was to be on the spot transferred to Popish education, under the control of Popish priests. In this monstrous design they were happily defeated.

The agitation for the abolition of tithe, which deprived the Irish Clergy of nearly one-third of the residue of their incomes next followed; and finding that any further overt attacks upon the property of the Irish Clergy would not be sanctioned, they subsequently succeeded in having introduced into the Irish Poor-law Bill, a clause which has been ultimately in effect a confiscation of the Ecclesiastical Revenues of the Clergy in many parts of Ireland, and has driven the Incumbents to the surrender of preferments with onerous duties, but without any emolument.

The success which had hitherto attended their "secret plans" was such, that additional engines were now prepared and brought into play. In the year 1838, a society was formed in London for the "diffusion of Catholic Publications" and in the same year was organized the still more formidable association called "The Catholic Institute," for the like purpose, as well as offering a complete organization of the English Roman Catholics, similar to that long previously existing in Ireland, in the blood-stained Ribbon Association; and by means of this new society, intrigue was to give way to intimidation. This was also a part of the secret plan, for we find it there laid down "all (Roman) Catholic serfs must take those of Ireland for their model," for there was "no chance of succees except by means of associations, powerfully combined, which shall have their chiefs—their own peculiar language—an actual and well organized correspondence, and all sorts of stirring writings." From that time the Romish press both in England and Ireland has teemed with publications, calculated to uphold their views, and damage their opponents; and it has been lately avowed that many of these publications, and those the most powerful and effective, have been carried on at a complete loss for years, but money was as nothing in the scale. The outworks of Protestantism were again assailed with renewed vigor. The Irish Municipal Corporations were overthrown, and what O'Connell truly called "Normal schools for Popish agitation," were erected in their place. Slowly and steadily did they advance: toleration was one thing, and equality another, but supremacy was the grand desideratum. Maynooth was permanently endowed; relations with Rome were attempted to be established,—and to pave the way for the final establishment of a full and complete Romish hierarchy, "with ecclesiastical pomp as a bait," the penalties imposed by the statutes of Elizabeth were repealed.

But an assault upon the civil rights of Protestantism was but a prelude to an assault upon the true Catholic Faith, which many of our martyred ancestors upheld even to the faggot and the stake. *Wolves in sheep's clothing were to enter our Catholic fold.* Our Universities were invaded, and one of the earliest fruit of the Jesuit's labours there was the Tract for the Times, which emanated from Oxford, and did so much to unsettle the minds of many. With remarkable precision the Abbate Leone discloses to us the way that this was done; in his record of the conclave, the remarkable language of one of the speakers is thus given:—

"To ensure success in our efforts, we require instruments well proved, and of a nature to resist all seduction. We must in recruiting them gain them over to our doctrines by whatever is most flattering to their desires—this is the surest way of making zealous and prudent propagators; and *let all courts, and particularly those of heretic princes, be provided with some of our most vigilant sentinels, who must be wholly ours*, ALTHOUGH BELONGING IN APPEARANCE *to the Protestant sect*." This was poisoning the well from which Catholic truth was to be imbibed; and the success with which it has been done is now being manifast.--But we must defer any further remarks on this subject or the disclosures as to the late extension of the Romish hierarchy for another post.

Plea for a Church Hospital.

In our country the hospital does not appear as a creation of the Church. The State has taken it into her hands. Our alms-houses are maintained at the public expense; and by this means, some may be inclined to think, the Church is happily relieved of one of her ancient burdens. The state, they would say, having been Christianized---having been educated by the Church, to do in this respect, what was once her peculiar work--very reasonably the Church now throws it upon the more able shoulders of the State. Certainly we do owe it to Christianity, that the State undertakes so benevolent a charge. It is one of the triumphs of our religion, that it has so incorporated itself with the fabric of society, that a care for the suffering and destitute is one of the recognized duties of government—that the rich citizen is taxed for the relief of his poor fellow-citizen. This is one of the civil benefits of the Gospel, and we may be thankful, if the Church unhappily fails in her duty that it is in some measure discharged by the commonwealth. But the commonwealth, whatever be its good intentions or the value of its services, can never do the work of the Body of Christ, nor can that body, without a perverted conscience, and serious injury to her dearest interests, ever turn over to other hands what her Lord, by His emphatic example and solemn injunction, has charged upon herself. Miserably has the Church fallen from her first love, if she is content to relinquish one of her chief and most ancient labors of love. She well nigh ceases to be a mother.

We need not stop here to consider how uncertain and inadequate must be any provision of the State in the premises—how little security there is for the due ministration of charities under public auspices---how much the responsibilities of their agents must rest with themselves---how impossible it is in popular elections always to secure the right persons for services which should be animated by a pure indefatigable philanthrophy. No disparagement is intended of the public institutions in question. They may be faithfully administered. Much less is there any insinuation of neglect in those more private corporations, some of which are admirably conducted, and are a credit to our city. I only say that in the nature of things, no municipal establishment *can* meet the wants of the case. Admitting, however, that they do meet those wants, so far as this life is concerned---that there is due attention to the bodily necessities and comforts of the multitudes under their care, something more remains to be done, and that of no inferior moment. There must be provision for spiritual wants, for religious ministration; but this, as things are, is wholly impracticable, at least to any extent worth taking into account. There can be little or no care of the souls of our public eleemosynaries. How can there be, when the body corporate, whose proteges they are, has no religion---recognizes no creed, no doctrines, no sacraments---has no pastors nor sanctuaries of their own.

But without enlarging further on these points, we shall at once perceive the incompetence of the State for the work we are considering, by calling to mind how it may be done by the Church. Take a glance then at a hospital conducted under her auspices. Look at a *Church* Hospital. In all its arrangements and appointments, you mark the signs of sympathy with its inmates. They are not looked upon as a collection of miserable creatures, who having been used only to the coarsest fare, expect nothing better, and whose immortal interests make no part of their keeper's concern. No, they are treated as members of Christ's Church, and are made to feel, not that they are outcasts from her, excommunicated for the sin of their poverty, but still within the embrace of her charity, tenderly winning back wanderers (as they may have been) to her fold. Accordingly, those who wait upon them are devout persons, officiating not solely for the sake of maintenance, but equally, at least, for the blessedness of the service itself. They are not hirelings, though servants they be—servants of their Master Christ, serving Him in the persons of those whom He has pronounced His representatives on earth. Thus, while the patients have all things needful for their recovery, or for the alleviating of their distress, they amply enjoy the consolations of their religion. They are not deprived of the worship of the Church. Lying in their wards, they may still be a congregation, listening to the service as it proceeds, and joining as they are able in its several parts.* They have the constant visits of a pastor, who makes them his spiritual charge, and who, let me remark by the way, in going his rounds among them, or gathering the convalescents in groups around him, can, in an hour or two, do more in one of the prime duties of his office, than he otherwise could in several days or a week, and with unspeakably more satisfaction.

In such abodes of mercy—not to speak of their manifold good to the bodies and souls of their beneficiaries, nor the blessedness of the service to their benefactors, having its own rich reward —how much is the prospect of death stripped of the dismay which it has for the poor especially in the ordinary alms-house. The dying father is not oppressed with anxiety, revolving the fate of those who can no longer depend on him. He resigns them to Providence, not doubting that the charity which has provided so blessedly for his widow and orphans. He smiles in death upon the kind and gentle ones who bring them to his bedside for his benediction, assured that they will not have the heart to cast them off upon the world.

This is no visionary sketch—rather it is an imperfect outline of what some of you have seen in practice. Many such sanctuaries of love the Church has erected and maintained in foreign countries, a few in our own, but among ourselves none at all. "True," you reply, "nevertheless we have the same thing in substance. We have not the charity in the same imposing form, but we have it in reality. Though we have no religious hospitals, our sick poor are not neglected. The widow and the fatherless are not left unvisited in their affliction. Many are the Christian women who do the services of 'sisters of charity' and with far less parade." All that is acknowledged. I mean not to disparage what we do in order to magnify what we leave undone. We are not wanting in the offices of humanity, but we do them as individuals, or as members of private societies, and hence they are not to the purpose. I am speaking of what we have left undone in the way of any general and combined action of members of the Church, and which general and combined action is necessary in order to any adequate provision for the sick poor, especially for the strangers that come among us. Visits of kind-hearted individuals to their abodes will not answer, as shall presently be shown. There must be establishments for the purpose if we would render them effectual service. The hospital has ever been one embodiment of charity in all ages, and we have not quite outgrown *all* the wisdom of the past. Such institutions require united means and energies for their accomplishment. We have missionary societies and such like for the benefit of the souls of men, in virtue of cooperation, but we have not asylums for distrest bodies as well as souls, which equally call for cooperation. We have Church associations for various good objects, but we have no association for Church hospitality.

"But after all," the objector proceeds, "are these institutions so necessary? They are very desirable, very Christian-like, and quite deserving the munificence of those who have the power to endow them, but are they really indispensable appendages of the Church? Cannot the same good be done in other ways? Why cannot the sick poor (for so the question has been put in conversation on the subject) be as well attended to at their houses? why in fact would they not be more comfortable in their own homes?"

Their homes? That cold and damp cellar about as tenantable as your coal vault? Do you call that a home for the distrest body, crouched in one corner there, swollen and inflamed with the pains of disordered rheum? or that close apartment, heated to stifling in preparing the evening meal, on the shattered stove—that suffocating room, where you would not stop within for a moment—is that the home which you think so favorable for the asthmatic, catching every breath as if his last? or yon closet, some ten feet square, in the attic of one of those "poor houses" which the considerate charity of landlords lets out at rates so convenient to tenants—that narrow, crazy shelter, where the rain through the ill-made roof drops in upon the scanty bed, which a family of children are sharing with their consumptive mother—perhaps that is the comfortable home, there is the genial atmosphere, in which the patient may manage, with tolerable ease, to cough her life away, if only kind ladies will visit her, and the good minister come now and then to pray with her. Ah, when you speak of the homes of the poor, you must dismiss the idea you entertain of home, as the place for sickness. Of course it is so for you. The commodious and well ventilated apartment, the air regulated by the thermometer to the precise degree of salubrity—the luxurious bed, with its clean and wholesome linen—the medicine nicely mixed—the varied delicacies to tempt the appetite—the sweet attentions of sister or wife, beguiling disease into health—you must change all this for its dismal contrast when you debate with us, whether the poor man might not as well be left where he is in his illness. Ask any clergyman—he will tell you with how little satisfaction he makes his visits among the poor, when they are laboring under disease—how he scarce has the heart to speak of comfort to the soul, while the discomforts of the body call so loud for relief, and for which the scanty aid he can minister seems but akin to the mockery, "be ye warmed --be ye filled." He prays for the recovery of his—parishioner—shall I say? I am sure he is afraid to think of the relation. He prays God to restore the invalid: that is to work a miracle, since he leaves him in a condition much more likely to make a well man sick than a sick man well. Or ask a physician, he can tell you better still. He writes his prescription, but hours must elapse before it can be had from the distant dispensary; for there is no change on hand to procure it from the next apothecary. He orders the patient at a crisis of the disease, to be kept perfectly quiet—quiet in a room where the restless children are running in and out—where, in the next apartment, the hum of the neighbour's spinning-wheel, or the racket of the loom, never stops—or where the dance and frolic are riotous over head. How would *your* disordered nerves be soothed with such lulling melody. The physician prescribes a certain diet, some delicate and nourishing aliment—who is to prepare it, supposing there be means to procure it? He is precise in his directions as to the treatment to be pursued, until he comes again—but where is the experienced attendant to carry out his directions? Doctors, if none else, see the need of "sisters of charity" of some sort. The eminent Dr. Rush, of Philadelphia, was once asked by a skeptic in medicine whether, on the whole, he believed physicians did more harm or good? "There is no room for the question," he replied, "if you include nurses among the physicians." But for this indispensable half of medical treatment, what chance have the poor, in the forlorn circumstances in which sickness generally finds them? If they have kind attentions, (and the poor *are* kind to one another—it is pleasant to see the ready assistance of friends and neighbors in their trials,) how can they secure any thing like skilful and experienced nursing? Besides, we all know the importance of favorable moral influences as auxiliary to the physician--how materially they aid recovery. After the memorable battle on Lake Erie, the American surgeon reported, that of the ninety-six wounded, men under his care, only *three* died—modestly adding, "but it was the spirit of victory." With buoyant spirits, men recovered, who, under the pressure of defeat would have sunk; so immediate is the action, through the nervous system, of the moral on the physical of the invalid. But where, alas, are the enlivening, and cheerful influences to dissipate the atmosphere of the sick room of the poor. Again and again must we all have seen cases, in which the provisions of a Christian hospital would have spared neglected sufferers weeks and months of pain—would have arrested protracted disease, or restored fathers and mothers to dependent families.

"All again very true," says our calculating objector; "but we cannot have Church hospitals for all the poor; there must be always more or less of such suffering. It is one of the hardships of poverty, and the poor are never to cease out of the land. It is the order of God." Oh wondrous piety! to refrain from interfering with the providence of God. Oh discerning Churchmanship! to look at the poor, and to see among them no members of Christ's Body—to recognize no spiritual relation between them and us, as their claim on our sympathy. Here is one of the secrets of our indifference. We cast our eyes over the poor as a class in society, a wretched herd, very many of them as bad as they are wretched, and because we cannot by any well devised scheme of political economy help them all, we care effectually to help none—forgetting that in that wretched herd there are fellow members of the Household of Faith. It is for these especially I am pleading, not of course to dismiss all concern for others. God forbid! But the field of charitable labors must be parcelled out, and surely our share, my brethren, is among the comparatively few of our own communion. For these I plead, not in the name of humanity alone, though that were sufficient, but in the name of your Lord and theirs, in the name of Jesus Christ. For the stranger—(not to speak of our native brethren)—for the stranger—yet not a stranger in the alliance of faith—for the emigrant Churchman who brings credentials from his pastor at home, and yet when he falls sick must seek a refuge no where in the Church in which he has been baptized and nurtured,* on the island. In vain that brother in Christ seeks a room or bed among ourselves. In vain he looks about for one of those dispensaries, which as we have seen were the spontaneous product of early Christianity, and the absence of which indicate a Church, "having a name to live while she is dead."

Is this a fact, my brethren, only to be brought to view and dismissed from our thoughts? or at most to be confessed and deplored? Does no shame arise in our bosoms, at the thought that our Church in this proud metropolis, in which she holds so conspicuous a place, whose riches exceed those of any religious body among us, many of whose members are among the merchant princes of the land--this Church of the opulent, the educated, the enlightened, the refined--this Church which glories in her identity with that of the Apostles, cannot point to a single place of refuge for her suffering members. All beauteous her houses of worship, full stately the dwellings of her people, magnificent their villages, lofty their storehouses of merchandize—amid them all stands not a solitary home for her sick poor—her communicating sick poor.—*Rev. Dr. Muhlenberg*.

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*In the construction of a Church hospital, it should be so arranged that the wards could open by means of doors or windows at their termination, into the Chapel.

*These are as good in their way as circumstances will allow. The Commissioners of Emigration do all in their power. There has been as yet no Protestant clergyman on Ward's Island, but one, I learn, is about to be appointed.

From the Guardian.

The Bishop of London and Mr. Bennett.

The correspondence between the Bishop of London and Mr. Bennett, which will be found in another portion of our paper, reveals to us the causes which have led to the shutting up of S. Barnabas—the mutilation of the services at St. Paul's—the removal from his parish of one of the hardest-working parish priests in England, and the stoppage of a multitude of works of charity and benevolence in connexion with the Church, such as very few other portions of it can at all approach. We have looked in vain in their printed letters for anything like a satisfactory explanation of the conduct of either party. We can neither understand why Mr. Bennett, tendered his resignation, nor appreciate the considerations which seem to have induced the Bishop to interfere summarily and peremptorily, if not hastily, to enforce the will of a profane and riotous mob, and virtually to deprive Mr. Bennett.

Even if Mr. Bennett's ritualism had been capable of triumphant defence (as it was not), and if we cordially agreed with and approved of every portion of it, (as we do not), we should still say that there was a want of wisdom shown in introducing it at the present time, and that it was unjustifiable in him to leave a position in which Providence opened to him such large opportunities of good, rather than give way on matters clearly not essential. But his claim to regulate the ritual of his Church as he pleased in matters on which the law is silent, without the sanction, and even in defiance of his Bishop, is altogether unprecedented and untenable. In matters of ritual, good sense points out the rule, which the practice of the Church entirely supports, that the Bishop of each diocese should have a large discretionary power. This is certainly the case in France, and we believe in other Roman Catholic countries. It is true that in England the convocation *has*, by the rubric, limited the Episcopal power with respect to all points therein settled. The rubric being also sanctioned by act of Parliament, both Church and State are committed to its enactments, and ecclesiastical as well as municipal law, would therefore warrant a clergyman in refusing obedience to any Bishop who forbade anything which the rubric plainly enjoined, or ordered anything clearly inconsistent with its provisions. But if, beyond and outside of these provisions, there is a field left which they do not cover, there the authority of an English Bishop must remain exactly as it was before they were framed. It makes no difference, in good sense, or right feeling, that there might be some difficulty in enforcing this authority by legal process; and Mr. Bennett was, we think, clearly mistaken in resisting the earnest and repeated remonstrances of the Bishop with regard to certain points in his ritual observances. And this we say on the supposition that all these observances were right in themselves, and that, in point of prudence, they admitted of no dispute. This however, is not so in fact. Mr. Bennett varied from the ordinary ritual of the English Church in several matters, which he might have known would provoke hostility, and give rise to suspicion. There may be many devotional forms and practices which a man is at perfect liberty to adopt for himself in private, but which he must not display as the minister of a congregation in the public service. To some peculiarities which he at least admitted in the administration of the Holy Communion, we cannot but feel that there are grave objections. And, at all events, in such times as these, he could hardly expect to be allowed (to use the Bishop's not very unfair version of his claim) "to pick out everything unusual from various Churches, and to combine them [illegible] Bishop's, he ought to have yielded at once. He could hardly be unconscious how much, in his own parish, depended upon his personal influence; and that what is crippling the Church in her present trial, far more than external pressure, whether of mob or minister, is *the defection*, one by one, *of men to whom* she is entitled to look for support in her hour of need. While his influence remained undiminished, and his teaching unassailed, surely matters of ritual, (though no doubt important) were no sufficient reason for resignation of his cure.

It is with regret that we are obliged thus to express ourselves with regard to a person who has deserved so well of the Church as Mr. Bennett. But a still more disagreeable task remains. For it is impossible not to see that the Bishop of London, whilst in words objecting to particular practices, is popularly (and we cannot yet say, untruly) regarded as in reality declaring himself against principles, yielding to a clamour of which his penetration must have discovered the hollowness, and listening to tattling accusations which his shrewd good sense ought to have taught him to despise. While we deplore that in this and that particular Mr. Bennett may have stepped astray, there can be no doubt that he was, on the whole, treading the right path; maintaining the only principles which will in the end support the English Church. That she did not begin with Cranmer and Henry VIII.; that she has a common origin and common traditions with Rome, and with the East--that with them she forms part of the One Body; that the true inward Catholicity which we know that she possesses, should be symbolised, where no higher duty interferes to prevent it, by an outward show of Catholicity—this is what we believe Mr. Bennett maintained *in substance*, and was perfectly right in maintaining. He thought besides (and he is surely not singular in thinking so), that the Church service, as ordinarily performed, is cold and unattractive—that it has neither the warmth and zeal which give life and power to many a Dissenting meeting, nor yet the stately and solemn beauty which many persons find so wonderfully impressive in the Roman services. Poverty is not purity, nor is magnificence corruption. If they were, it would be our plain duty to distrust our own impressions in a cathedral, and to say our prayers by preference within the four bare walls of a whitewashed meeting-house. Men are, in truth and fact, usefully impressed, and good thoughts are really excited in them, by external splendor, and an impressive ritual. To deny this is to deny the highest uses of art, and insult the common sense of mankind. Every man's experience, if he is but ordinarily candid, will confirm Mr. Bennett's, that by such means as these "the ungodly are stirred up and awakened. Dissenters feel the warmth and stimulus which their peculiar nature needs; Roman Catholics are brought to confess that the Church of England has a claim to their sympathy; those that, from a dislike of her present coldness, fly to Rome for warmth, are restrained, and kept within her fold." As the spiritual life of the English Church makes progress, we may expect that ritualism, as a spiritual necessity, will advance with it.

Now, it is precisely upon these two points that we fear we have now the misfortune to encounter an adversary in the Bishop. He seems determined, for the moment, at least, to oppose and suppress all attempts to vindicate the Catholicity of the English Church, or to increase the splendor and correctness of her ritual. We say this, not merely because, if the reports which have reached us are correct, the work of "purgation" at St. Paul's itself, has been carried on with a zeal which would have done credit to the soldiers of the Solemn League and Covenant. Ornaments and appliances, confessedly rubrical and canonical, have been indiscriminately removed or abolished. The choir is scattered. The credence-table, lectern, and candlesticks are gone; and the Advent altar-cloth, with its simple white cross, has been replaced by a plain brown one. These changes, it has been stated on authority, have been made without the Bishop's sanction or knowledge, and we willingly absolve him from the responsibility of them. But we say it because both he and his

Archdeacon appeal to the "public,"—that is, to the world,—as an authority in matters of religion; and the opinion of the "public" has already been expressed. The Archdeacon of Middlesex, hopes that the result of his investigations "will be satisfactory *to the public.*" The Bishop writes a long letter, making out his own case by means of extracts, not (we must say) quite fairly taken, from Mr. Bennett's letters, addressed nominally, indeed, to Mr. Bennett, but really to the *Times*, some portion of which, as appears from the correspondence afterwards published in the *Morning Chronicle*, actually reached the *Times* before the concluding page of it reached Mr. Bennett, to whom it was addressed. The world is the natural antagonist of the Church; and yet, to the world in Church matters, do the rulers of the Church resort for guidance and dictation. They cannot pursue a course more certainly fatal, in the end, to the existence of the Church, or more destructive of every thing that is manly and generous in their own characters, for the world is never generous, and it will not allow in its servants a virtue it has not itself.

As to the first point, does not the Bishop see that the "public" as such, has nothing whatever to say to the internal affairs of the Church? With what other religious community does it, in matters of this kind, presume to interfere? What right has it with us? What right have men, not members of our communion, to meddle with our concerns? A designed confusion has pervaded the language of speakers and writers, in the newspapers and elsewhere, upon this subject. Questions concerning the Church's ritual, are assumed to be matter of public concern, and its internal discipline a thing on which "the public" has a right to be consulted. Now, it is most important to deny this right, and dissipate this confusion. Real members of the Church have some right, and may claim to be heard; but Englishmen outside the Church, Dissenters, Infidels, Indifferentists, and Roman Catholics, have no more to say to the internal affairs of the English Church, than to those of any other religious community. No doubt, from its wealth and pre-eminent position, the Church is more in public view than any other similar body, and, as matter of prudence, should not unnecessarily offend public prejudice. But this is a very different thing from formally conceding the right now claimed for *the public* as such. Such a concession, would be, as we have said, absolutely fatal. If the Church is not a divinely constituted body, but merely a department of the State, to use Dr. Elliot's words, "created by the law, paid by the law, and capable of being changed by the law, like any other institution of the land;" and if the Bishops are responsible, not to a Divine Master, but to the accidentally dominant temper of the mass of irreligious, half-educated, unreflecting men; if they are not religious administrators, but mere public officers; and if they openly confess and admit this—how long, as men of common sense, do they suppose the Church will be left in its present position, and they themselves in the enjoyment of their present splendor? How can they defend themselves if it is proposed to arrange the Church and place their incomes on a footing "more satisfactory to the public?" How can they resist, if the public proceeds to resettle their endowments as well as to destroy the internal fittings of a parish Church? The hours of the Establishment are numbered, if it stands on no better title than the public will, and appeals to nothing higher than public opinion.

Above all, the characters of the Bishops, as men of justice and generosity, must grievously suffer if they take the public as the guide of their proceedings. For years, the Church has had to lament the want of sympathy her rulers have displayed towards those who were working heart and soul to advance her cause. If, in addition to coldness and timidity, we have to complain of injustice and partiality, the case will be bad indeed. In the instance before us, whatever may have been Mr. Bennett's faults, he merited at the hands of an English Bishop very different treatment from what he has received. One cold and formal sentence is all the Bishop can bestow of thanks or praise in return for more than twenty years of earnest and devoted service to the Church. We have said that we cannot ourselves approve of all points in Mr. Bennett's observances. But, at the worst, what were a few mistaken points of ritual and ceremonial?—what even was some wilfulness and refractoriness in such a matter (and of this we cannot certainly acquit Mr Bennett) when weighed against self-devotion such as his, and compared with the immense amount of practical good which had so long distinguished his ministry? Was this, above all, a time to be cold, suspicious and peremptory—to exact so summarily the fulfilment of a voluntary pledge, and remove him from the Church he had built, and the parish which had never complained of him? Why are a few transgressions of rubrical propriety visited so severely on one hand, whilst notorious omissions and a neglect of the plainest duties are passed by without a syllable of censure on the other? For no reason, we fear, but that public opinion is set against the former, and is, at present, quite content to tolerate the latter. The reason is as inadequate as the conduct is unwise. In the hour of real danger, the Bishop will regret that, for the sake of a temporary support by an irreligious "public," he has disheartened, if not alienated, the zeal and affections of the true Christian laity, the real supporters of the Church, always intolerant of a want of generosity and indignant at what appears to them harshness or injustice.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

CHAPTER XXII., CONTINUED.

I desire it to be remarked, that in the foregoing catalogue I have confined myself exclusively to such as are distinctly called in the New Testament "apostles," and who exercise the powers of apostles, and to whom antiquity allows both the name and the prerogative. There are other individuals named in the New Testament, as "companions," "fellow-soldiers," "fellow-labourers," "fellow-helpers" of the apostle, but are not distinctly *called* apostles, yet whom the early fathers speak of as "apostles," or as successors to apostolic functions; such as Dionysius the Areopagite at Athens, Gaius and Aristarchus, successively at Thessalonica, Archippus at Colosse, Antipas at Pergamos, Crescens in Gallia or Galatia, Euodias at Antioch (succeeded by Ignatius), Linus and Clement at Rome, Mark, Judas, &c. &c.; these I have excluded from the Catalogue, meaning to admit those only who are called "apostles" *in the Scriptures.* If exception be taken to James, on the ground that he may have been one of "the twelve," he can very well be spared, although we desire to add that if the original apostles were to have no successors, it is utterly unaccountable how others got so mixed up with "the twelve" that it was difficult even in ancient times to see the difference.

Of course in this inquiry I could not overlook the seven Epistles addressed by John, not to the Seven Churches of Asia, but to "THE ANGELS OF the Seven Churches." The words Angel and Apostle both meaning Messenger, the two names are much more nearly synonymous than ever were the names of Presbyter and Bishop." And if the unusual metaphor of "the Synagogue of Satan," occurring twice in these Epistles, indicate an allusion to the Jewish Synagogue, in which the chief officer or overseer was sometimes called the Angel, Saint John may have had special reasons for transferring this title to the Rulers of these Churches. Moreover, these "Angels" are expressly affirmed by the ancients, especially by Irenæus, who was personally acquainted with Polycarp, the one at Smyrna, and by Ignatius before him, who names Onesimus as the one in his time at Ephesus, and by the reliable historian Eusebius, who was familiar with the very earliest histories and traditions, and by others down to the famous JEROME inclusively, to have been individually the Presidents, Rulers, or Bishops of those Churches. But, more than all, Saint John addresses them as holding the keys of discipline, and responsible for the teaching and conduct allowed in their respective Churches. For example, the Angel of the Church at Ephesus, said by some of the ancients to have been Onesimus, (although by others supposed to have been Timothy) is thus addressed, and with the highest commendations;—"Thou hast tried them which say they are apostles and are not, and hast found them liars;" and if a man can be tried only by his peers, we must allow the trier to have been himself a successor of the apostles. And in the Epistle to the Angel of the Church at Smyrna, (agreed by all the ancients to have been Polycarp, presiding in that see under the ordination of Saint John,) how affecting are the allusions to his poverty and purity and piety, and to the mournful persecutions about to befal his flock, and to the "crown of life" to which he was shortly to pass through the fires of martyrdom. So also to the "President" of the Church at Pergamos, he writes chidingly, "because thou hast there them that hold the doctrine of Balaam—so hast thou also them that hold the doctrine of the Nicolaitanes." Again to another, "Thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants." I could not resist the evidence, taken in connection with the powers of Titus, and especially of Timothy, in one of these very Churches, that these angels—call them, we say again, by what name you will, were individuals as responsible as ever Paul or Peter was, for the condition *and morals* of their churches, and especially for the doctrinal purity of the teachers. Doctor Mason's flaming capitals, in which he quotes the phrase, "shall cast SOME of YOU into prison, that YE may be tried, &c., &c," to show that the Epistles are addressed to Presbyterians, is really too puerile to be considered. Paul, in his Epistle to Titus, says, "Grace be with you all;" Ignatius, in an Epistle written at this time, and to this very Polycarp, after speaking in the singular number, using, among others, that beautiful expression, "stand THOU firm as an anvil when it is beaten," knowing the maxim of antiquity, "Ecclesiam Episcopo," breaks out at last in like manner in the plural strain; "Labor YE one with another; strive together; run together; suffer together; let NONE of YOU be found a deserter;—be long suffering towards EACH OTHER;" and Doctor Mason himself, writing to a single minister in Philadelphia, might very well in these days have allowed himself to say, "Do send sound men to the next Assembly, for we hear with sorrow that some of you are tinctured with the new divinity. "This miserable quibbling, to which Blondel and Cartwright and Beza and Grotius would not listen, is certainly to our mind altogether less manly than the bold suggestion of the "evangelical" Neander, that these Epistles are addressed to Angels, in allusion to an Asiatic superstition that angels presided over certain districts and provinces, or his still bolder hypothesis that John the Apostle never wrote these Epistles at all.

It is unnecessary to pursue the succession further: here is the Catalogue, so far as we have gone:

1. Peter,
2. Andrew,
3. James, son of Zebedee,
4. John,
5. Philip,
6. Barthlomew,
7. Thomas,
8. Matthew,
9. James, Son of Alpheus,
10. Thaddeus,
11. Simon Zelotes,
12. Judas Iscariot,
13. Matthias,
14. Paul,
15. Barnabas,
16. Andronicus,
17. Junias,
18. Epaphroditus,
19. James, the Lord's brother,
20. Timothy,
21. Titus,
22. Silas,
23. Luke, all called "apostles;" to whom add, under the name of angel (=apostle)
24. Onesimus, or "Angel of the Church at Ephesus,"
25. Polycarpus, or "Angel of the Church at Smyrna,"
26. Successor of Antipas, or "Angel of the Church at Pergamos,"
27. Carpus, or "Angel of the Church at Thyatira,"
28. "Angel of the Church at Sardis,"
29. "Angel of the Church in Philadelphia,"
30. "Angel of the Church of the Laodiceans,"

Well, really! will exclaim the Presbyterian, according to this, Apostles were not so rare on the earth as I had supposed No, gentle reader, they were not so rare as you have been led to think; for these we have found in the path of the succession of only Peter and Paul and John. How many more we might have had to enrol, if Luke could have given us a record of the Churches planted by the rest of "the eleven;" for besides Peter and James and John, not one of the original twelve (Jude perhaps excepted) is again noticed in the Scriptures after the day of Pentecost. We must take the "Acts" of these as an example of what was done by the others, and in fact uninspired records of other churches have come down to us, in which the very same state of things existed. No indeed. The apostolic office entered into the very constitution of the Churches: "God hath set some in the Church; first, apostles, secondarily, prophets; thirdly teachers;" ", and he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"—till when?"—"till we all come into the unity of the faith."

No, apostles were not so scarce as we have heard. How absurd the question, "are ALL apostles?" if it were a conceded thing that there had never been but *twelve*? How absurd the charge (II. Cor. xi. 13,) that "such are false apostles, transforming themselves into the *apostles of Christ*," if the Corinthians understood that no new apostles of Christ were ever to be known! How absurd the boasting of Paul (Gal. I. 1 & 17), that he was "an apostle, not *of men*, neither *by man*," "neither went I up to Jerusalem to them which were apostles before me," if no such thing were known in the whole world as one's being made an apostle by "*those that were apostles before* him?" What earthly meaning will they attach to Rev. II. 2, "Thou (the Angel of the Church at Ephesus) *hast tried* them which say they are *apostles*, and are not, and *hast found them* liars,"* if it was understood in the primitive Church, that the apostles were to have "no successors?" The Angel of the Church at Ephesus had simply to say to any such intruder, "my good fellow, thou art quite mistaken; Peter is dead, and Paul is dead, and every body knows that *the Apostles* are *all* dead, save one; whom makest thou thyself? Man alive! thou art mad! The Church is Presbyterian! The apostles, every body knows, have no successors!" Just as soon might men present themselves within the spiritual charge of Dr. Potts or Mr. Barnes, or Mr. Boardman, claiming to be apostles, as within the bounds of the "Moderator" of the Presbytery at Ephesus.

Alas! here I was, fairly beaten out from my position No. III., which involves in fact the true issue between the Sect-makers and the Church. Thirty apostles rising up in the path of but three of the eleven! or, if the seven in Asia, who had power to try "false apostles," are to be omitted, because they have instead of apostle the title of angel, then here were twenty-three! all, most distinctly, called by the very name, APOSTLES, receiving such deference as Peter and Paul and John received, and sent to the Churches with power to ordain, to rule, to receive accusation against, and to silence the inferior Bishops; all antiquity too for more than three hundred years taking the same view of a transmitted "apostleship;" and not a heretic, writhing under an apostolical anathema, venturing to question it until the days of Aerius; Episcopacy as universal as the name of Christ; and so great the number of the true apostles, that "false" ones cross their path, and even are able, like their predecessor Judas, to do mischief in the churches. It was the first time I had searched the Scriptures thoroughly upon this subject; and this was the result. I saw it written with a sunbeam, that the number of apostles was to be increased and was increased, both by accession and by succession. If the apostolic office was thus to perish, much more that of Elders and Deacons, as the Quakers more justly reason, because they had no promise nor injunction of perpetuity. But the promise of Christ is gloriously redeemed in an Apostolic Office, meant to be as perpetual as the most Holy Sacrament.

> "Lo, I am with you alway, even *unto the end of the world.*"

> "As often as ye eat this bread, or drink this cup, ye do show the Lord's death, *till he come.*"

As it is written to Timothy, "The same commit thou to faithful men"—"that thou keep this commandment *until the appearing of the Lord Jesus Christ.*" If the Presbyterians are right in casting off the perpetuity of the apostles, the Quakers are much more right in casting off the perpetuity of the inferior ministry and the sacraments, as being necessary only in the elementary condition of the Church, to set it going. But delightful it is to know that for the first three hundred years, in which all other facts, not excepting the Divinity of our Blessed Lord, were ruthlessly subjected to wild discussion, there was one fact, not only not contested, but not even discussed,* the succession in the line of the apostles, unbroken, perpetual, and ever offering to the Christian world a tangible starting-point for the recovery of ancient unity and peace and love; vindicating at the same time the ways of God, who has been consistent with himself in transferring to the Gentiles the Prelacy which he preserved among the Jews.

ADDENDUM.—It cannot be supposed that I overlooked Paul's saying to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *Presbytery*," for I felt for a long time, about it, like the old lady who was always satisfied with the sermon, if it had only in it "that sweet word *Mesopotamia.*" But to be grave:

The learned Grotius declares he "would not allow himself to adduce this passage in proof of the custom [of the Presbyters laying on hands near those of the Bishop], because Ambrose [Hilary] and Jerome, among the ancients, and Calvin, the chief of the moderns, interpret Presbytery here to mean *the office* to which Timothy was promoted." But let it mean the collection of persons that laid on hands, yet as the Apostles are called Presbyters, so several of them acting together are a Presbytery. And so Ignatius in their day uses the word,—προσφυγὼν τω εὐαγγελιω ὡς σαρκι Ιησου, και τοῖς 'Αποστόλοις ὡς πρεσβυτεριω ἐκκλησίας —fleeing to the Gospel as to the flesh of Jesus, and to the *apostles* as *the Presbytery of the Church.*" I could find the word in but two other places in the New Testament (Luke XXII 66; Acts XXII 5,) in both which it means the highest ecclesiastical court known to the Jewish Church; and Luke and Paul, being companions, and the only persons that use the word at all, it seems to point to the highest ordaining power in the Christian Church. Add to these considerations that Paul the Apostle was certainly himself one of that Presbytery, for he says (II. Tim. i. 6,) "Stir up the gift of God, which is in thee by the putting on of *my hands.*" Observe, moreover, that Paul ascribes no virtue whatever to "the hands of the Presbytery," in the one passage saying, "the gift that is in thee, which was given thee (δια) BY *prophecy*, (μετα) *with* the laying on of the hands of the *Presbytery*;" and in the other," the gift of God, which is in thee, δια, BY the putting on of MY hands." The virtue is in the one ascribed solely to the "prophecy," and in the other solely to *the hands of Paul.*" That this transaction was accompanied *with* the hands of others, whether Apostles or Presbyters, consenting to the act of the consecration, is of no consequence whatever. Paul was to Timothy precisely what Timothy was to be to others in Ephesus—the ordaining power—the *sine qua non.*

Oh, but Timothy is called an "Evangelist" So is Philip the Deacon; was Timothy then only a Deacon? Paul says, "Do the work of an evangelist," but please to read on; "make full proof of thy ministry (Gr. *deaconship*);" thus you play upon words, till you reduce Timothy to a Deacon! Why not go a little further, and say with the "evangelical Neander," that there is little evidence that Paul ever wrote this first Epistle to Timothy at all; or else 'take ground with the Rev. Edwin Hall, a recent assailant of the Church in Connecticut, who says, very learnedly on the passage, "For this cause left I thee in Crete, that thou shouldst ordain elders in every city," that the word *ordain* "in the original has no possible reference to any ceremony or mode of ordination," being the same word that is used in the passage, "By one man's disobedience many were *made* sinners;" whereupon the learned Sectarist exclaims, "There is no more reference to a mystic ceremony of ordination in the case of Titus, than there is of a mystic ordination to make men sinners." (See Chapin's excellent reply, "Puritanism not Protestantism.") So Mr. Hall would revive the Levitical priesthood in the Church; for if men must be "made ministers" precisely as they are "*made sinners*," I see no other way than, as it was among the Jews, by genealogical descent. Gentlemen, go on. All this harms not the Church.

Nor did I overlook the passage (Acts XIII.) alleged by Dr. Miller as a notable record of a Presbyterian ordination. "When they had fasted and prayed, and laid their hands on them, (on Paul and Barnabas,) they sent them away." Do hear the Doctor! "*This*," says he, "*is the most ample account of an ordination to be found in Scripture*; and it is an account which, if were there no other, would be sufficient to decide the present controversy in our favor." Prodigious! I accept the challenge. In that very passage Barnabas and Paul are said before this "ordination" to be "prophets and teachers" already, "ministering to the Lord;" so that if Paul and Barnabas were ordained by the other three prophets again, it was to a higher office than of either "prophet or teacher;" and the argument is suicidal, for it makes Paul and Barnabas Apostles ordained by the hands of men acting under the express instruction of "the Spirit;" and these Presbyterian "prophets" by revelation are commanded to *add two more* to the number of the twelve! A fine day's work for Presbyterians! They seem to have discovered very early that the Church required some more Apostles! Well, we have no objection to this view. But the truth is, the context declares they were called to a specific "work," which they "fulfilled" and "returned to Antioch, from whence they had been (not ordained, but) commended to the grace of God for *the work* which they *fulfilled.*" Moreover, Paul had been an Apostle eight or ten years before this transaction at Antioch, and expressly and solemnly reiterated, that he was an Apostle, "not of man nor by man," nor even did he go up "to them that were apostles before him;" so that if he was now "ordained," it was to *something higher than the Apostolic office*, which he held before. Let us beware, lest in escaping from the three orders, we do not run into a fourth and make "Peter and Paul," for the circumcision and the uncircumcision, after all the founders of the Papacy! Really we think that Doctor Miller's "ordaining" Paul after he had been ten years an apostle, ranks him with Mr. Hall, who would have Bishops "made" as men are "made sinners!" If it had been true, that Paul and Barnabas were by this transaction ordained to the Apostleship, we should have no reason in the world for disputing it; for the parties concerned were "prophets," and by usage since the days of Adam, "prophets" could under inspiration, evidenced by suitable signs, make and unmake Priests, Kings, and Empires, and even an infant-prophet like Samuel could pour upon the hoary head of Eli a blessing or a curse. Do let "the prophets" at Antioch send the two Apostles forth on a short mission with their blessing, without making it out "*the most ample account of an ordination to be found in Scripture!*"

ONE OF THREE HUNDRED.

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* Among my classmates who have assailed the Church, is the Rev. Mr. Boardman of Philadelphia, who chose this, I am informed, as the text of a Discourse to his congregation on this subject. To me it is one of those proofs, the more unanswerable as it is less intentional, that apostles, both true and false, were so numerous as to create the necessity of caution, discrimination and discipline. Can Mr. Boardman imagine that men rose up in Asia about A. D. 95, claiming to be apostles, when all the apostles that were ever to exist, were dead, save one? If I were preaching in reply to Mr. Boardman, I should desire no better text than this of his own selection. I never saw the sermon. I can well suspect, however, that he took care not to tell his "people," that a claim to the apostleship was tried at Ephesus so late as A. D. 95!

* Dr. Miller himself says, "No Father of the Church for the first three hundred years, ever discussed the question of the Prelacy." Admitted. And again, "Jerome, at the close of the fourth century, was the first to *discuss* the question of parity." We beg the Doctor's pardon. Aerius, who denied his Lord, was the first, known to the Church, who cavilled at the Episcopacy.

For the Churchman.

My Mother's Jewel.

Rev. and Dear Mr. Editor: Some weeks since the Editor of the *Christian Witness*, a paper which is published at Boston, Massachusetts, and calls itself a Church Journal, but as I think, very improperly, indulged himself in some comments on the above named admirable little work recently published by the Sunday School Union. These remarks showed as accurate an acquaintance with the doctrine, discipline and worship of the Church, as his recent presentment did with ecclesiastical law and the science of pleading. They have called forth a spirited defence of the work, which, for a wonder, was suffered to appear in last week's number; and I trust you will republish it, as it is both well written and instructive. It is as follows.

MR. EDITOR,—I suppose it is somewhat a new thing in the annals of literature for an author to take up the pen in self-defence, but there may be circumstances which justify a departure from ordinarily received rules. Such circumstances are those which I conceive, call upon me to take notice of the article in your paper of Nov. 29th, a criticism upon 'My Mother's Jewel.' This work was published by the Sunday School Union of our Church, and it is because it was published by them, and not on my own responsibility, that I see fit at this time to act in, what some may choose to call, an eccentric and independent manner, by coming out in defence of myself, or rather of the doctrines which I have endeavored to inculcate in that little work. As far as pecuniary profit is concerned, it matters not to me whether the book is more or less widely circulated, so you may plainly perceive, Mr. Editor, that no selfish feeling, as regards the supply to my purse, prompts me to take this step. Justice to the book itself, justice to the Sunday School Union, demand that I should show to those of your readers who would be naturally inclined to take your view of the work as their law and gospel, instead of reading it for themselves, that your criticism cannot be carried out from the book itself. And I hope in this to act and feel as independently as though the book came not from my own pen, but from that of some chance acquaintance. And by this time, Mr. Editor, you will think with me, that this is sufficient for an exordium.

And, first of all, you seem dissatisfied with the book, because it is, like many Sunday school books, 'tinged more or less strongly with some shade of theology.' May I ask, did you expect that a Protestant Episcopal press should send forth works which might as well come from any other? If so, Sir, you differ from me. It strikes me that every book written for a Sunday school, should carry its character on its very face, should endeavor to impress upon its readers in that school. the "theology" inculcated by the Church with which that school is connected. Sir, we have had enough of books in our Sunday School Libraries written out of the Church. We want no more of them. Why, it is only a little while ago, in a Church in one of our large cities, a parent came to the minister of the Church with a book that one of his children got out of the library that morning. It was published by one of the Unions which your paper sometimes eulogizes, and it was a work which said a great deal against our Church, and spoke of the robes our clergy wear as "figments of Popery.', This, to be sure, is being "tinged" rather "*more*" than "less" strongly with tenets peculiar to "some shades of theology."

Now, sir, I would ask you if we want in our libraries, books that would be liable to teach children doctrines, or tenets or shades of meaning that would tend to lessen their faith in the tendencies of the Church, or their attachments to its forms and ceremonies. If the denominations around us, will not receive *our* books because savoring too "strongly" of our "theology," neither can we, or ought we, in conscience, "to admit their publications" into our schools. As children of the Church, our children should be brought up and fully indoctrinated into its peculiar tenets, and if that were the case, we should cease to see the deplorable ignorance upon such subjects, which many, calling themselves Churchmen, exhibit, even in "this enlightened age." But enough of this. Pass we on to another theme.

You speak of "My Mother's Jewel" as holding up the sacramental system, and then speak of the conversation between Mrs. Benson and her husband, in relation "to having the girls confirmed!" as though this was the first conversation which had occurred on this subject, apparently forgetting that it had been the subject of long and earnest talk before, and that Mary Benson herself, after witnessing the administration of Baptism to her little brother, asked why she and her sister had not fulfilled the requirements of the Church, by being brought to Confirmation.

You seem to think that too much stress is laid upon the idea that children should come to the communion as "soon as they are able to *understand*" the vow, promise and profession made for them in their baptism," and say that you believe that before a child or any body else comes to the Holy Communion, that there should be something more than an "understanding" of the vow they have made. So do we believe, and so I think does the work before us teach. If, Mr. Editor, you will take the trouble to read carefully the conversation which Mr. and Mrs. Benson had with their children and with each other, and what was said about Mr. Potter's examination of them as candidates for Confirmation and the Holy Communion, you will be ready to acknowledge that they had something more than the "understanding" to which you allude, and that they did "entertain" over and above this "understanding," *Repentance* and *Faith.*

You say, Sir, that you "prefer the teaching of the *Catechism* to the teaching of the *Rev. Mr. Potter.*" Let us for a moment examine the two teachings. The last question in the Catechism asks, "What is required of those who come to the Lord's Supper?" and the answer tells us, "To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men." So much for the Catechism on this point. Look now to "My Mother's Jewel," to Mr. Benson's last conversation with his children previous to their receiving the Holy Communion. We are informed, too, (p. 119) that "again and again did Mr. Potter examine them that they should come not lightly to this sacred feast, and their father and mother had long and serious conversations with them. One by one, the sentences in the exhortation in the Communion service were carefully read over, and made the subject of conversation."

I cannot, of course, quote all of this conversation. I would ask those who wish to do justice to the work, to turn to it and read for themselves. At the close of the conversation, Mr. Benson says, "Mary and Anna, I ask you solemnly, do you repent you of your sins, of all that you have done by 'thought, word and deed,' against the Divine Majesty?"

"I trust I do father," was Anna's trembling reply." Mary's, "Oh, my father, we are so weak." Her father assures her that "God gives strength to the weak." She then answers with tearful earnestness, "indeed, indeed, I do try to do right." In answer to the question, "Are you in love and charity with your neighbors?" they answer, after a pause, and with the appearance of much thought, "I think we are, father."

Mr. Benson then adds, "and now my darlings, comes a solemn question. Do you 'intend to lead a new life,' depending upon God's spirit for assistance, consecrating your lives, whether they be longer or shorter, to the service of Him, who ransomed you with His own precious blood?" With solemn earnestness, the two girls said, "Father, we do, if God help us." Mr. Benson assures them that He will help them, because He has given His promise to that effect, and then adds, "and now, my daughters, I hope you are prepared for this holy feast, and I therefore repeat, that you are to draw near with faith, and then you will find that you take this Holy Sacrament to your comfort."

The narrative goes on to tell (p. 122) "and so it proved, for from that day, Mary and Anna Benson seemed to live with a more decided conviction of the nature of life,—life both temporal and spiritual. 'A new life,' they appeared to be leading; and with holy joy and delight their parents and their pastor saw that they were daily growing in grace and increasing in holiness."

Now I would ask, where is the inconsistency between the two teachings. The Catechism tells of self-examination, repentance, intention to lead a new life, faith in God's mercy through Christ, a thankful remembrance of His death, and charity with all men. Will any one who carefully reads the ninth chapter of "My Mother's Jewel," (to say nothing of other parts) say that all these are not strenuously enforced there.

I do not think "My Mother's Jewel" lays too much stress on the Sacraments, but everywhere uses them as a means of grace, as helps to progress in the Divine life. As such, these children were taught to consider them. Mary Benson (p. 46) asks her mother why they have not been confirmed, and then says, "O mother, perhaps you do not think we are good enough to be confirmed, but indeed, I have often felt when I have seen you kneel at the chancel, and partake of the sacrament of the body and blood of Jesus, that I should be a better girl if I too could partake of the Lord's Supper. Say, mother, do you not think it would be good for Anna and me to be confirmed, and afterwards to go with you and father to the Lord's table. Say, mother,' and the tears came into the child's eyes." Does she not by these simple' earnest questions show that she understands the teachings of the Catechism, when it tells us that the benefits to be received by partaking of the Holy Communion are the "strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by Bread and Wine?"

After saying that you think too much stress is laid on the sacraments, you "ask what has become of searchitg Holy Scripture, prayer, the preaching of the Gospel, attendance upon the services of the Church, the exercise of faith, the cultivation of Christian virtues, the aspiring to the spirit of Christ, in a humble and holy walking before God, as means of Christian growth and strength, whereby we may be "able" to stand against the fiery assaults of sin, from within and without." Allow me to "ask," Mr. Editor, if you mean to say that "My Mother's Jewel" is wanting in instruction on these subjects, so all-important to the development of the Christian character. If so, you have read it with different eyes from those I used in writing it. May I be allowed, in a brief manner to show, from the work, itself, that these very things are those inculcated and not left entirely out, as your readers would infer from your article. When I call to your attention that no less than *twenty-seven* consecutive pages are given up to Mr. Benson's conversation with his children in relation to attending upon the services of the Church, their joining with heart and soul, in the prayers and praises, their listening with earnest attention to the lessons of Holy Scripture, and the preaching of the Gospel; when I say that, time and again, in conversation with their children, the parents enforced upon them, that in all things and on all occasions, they were to ask God's blessing upon them, that in all temptations they were to lift their hearts in prayer for strength; when you remember that much stress was laid on self-denial, and forsaking the giddy pleasures and vain fashions of the world; when all things led them to consider that they should strive to lead a new life, and to walk before God in keeping all His commandments; in short, when the holy hope and strong faith cherished by these two children led one to pass undaunted through that dark valley that has terrified many an older Christian, and kept the other unscathed through the temptations of a youthful life, till in the eyes of all she was a "jewel of the first water," I ask, Mr. Editor, when you review carefully all these things, will you say again that sufficient attention was not paid to doctrines which our Church and our Bible teach as important to salvation.

I ask pardon, sir, for so long trespassing upon your patience, bnt I could not well say in a smaller compass what I had to say. My motive in having published "My Mother's Jewel," the production of hours snatched from varied pursuits, was that God's name might be glorified by showing to those ignorant on the subject, that our Church denounced by many as formal and devoid of true piety, has within herself the means, if rightly used, of training up children baptized into her fold, who shall be lights in this world and bright jewels in their Redeemer's crown.

MY MOTHER'S JEWEL.

Your readers will, perhaps, be anxious Mr. Editor, to know what reply was made; will you therefore have the goodness to insert the comments of the urbane and enlightened occupant of the *Witness's* editorial chair. This will enable you to say to your readers, *Audi Alteram Partem.*

"We publish to day, a communication in reply to an editorial notice which we made some weeks since, of a book which was sent to us for notice. We take this opportunity to say, that the publication of this communication is an *exception* to our rule. We have inserted the article here, because it might seem a little ungallant to refuse to allow an *authoress* to be heard in defence of her own book, when she supposes such a defence to be called for by an editor's strictures. We wish it to be understood, hereafter, by *all parties*, that we ask nobody to write books, and we ask nobody to send us books after they are written, but if books are sent to us for notice, we shall give our opinion of them without fear, favor or affection. We intend to be vigilant, and we mean to be honest If people choose to print what we consider as heresy, we shall take the liberty of saying so, in courteous, yet in plain language, without committing ourselves to any obligation to burden our columns with any replies from their sensitive authors. They can elect whether they will send us their books or not, but when they have been sent, and by us received, then they are *ours.*"

I shall leave your readers to judge of the courtesy and applicability of this reply. The artillery of the authoress was well pointed and seems to have done no small execution. The sneer of sensitiveness comes with a bad grace from one, who continually shows that he himself is sadly thin-skinned and needs to 'have ever before his mind the good old maxim,

BE SURE TO KEEP YOUR TEMPER.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 25, 1851.

Roman Catholic Polemics.

IN our last we briefly considered the bearing of the Papal Bull, appointing Bishops with territorial Sees in England, and purely in its spiritual and ecclesiastical aspect. We did this as being a view more interesting to Churchmen in this country, than the question of the infringement of Royal rights or temporal powers. If they are invaded, the remedy must be sought for and devised by Her Majesty's Ministers, law officers, and other official personages. A county meeting or a London mob can hardly be looked upon as final authorities in this matter, however strongly they may evince the force of public opinion. Probably this country is partitioned out in the same way, but it troubles nobody as a State matter. The Roman Church is at full liberty to make all the progress it can, and all other religious bodies have the same privilege, provided their tenets are not immoral and subversive of the good order of society. The State regards them as on the same footing, protects their members in the peaceable enjoyment of their religious privileges, and leaves them to increase by the peaceful use of argument, reason, persuasion, education, and other means of improvement. If fallacies or misstatements are advanced by one party, there are numbers who have both the will and ability to expose them in the Sermon, the Lecture, or the public Journal, and thus abundant checks are provided against the dissemination of error. As long as this state of things last, we apprehend little danger from Popery, the great object of apprehension at the present time. Any attempts on its part to gain political powers, would, of course, have a different aspect, and demand other efforts to counteract them.

The Roman Catholic Archbishop of New York, in a recent lecture, declares in an ostensibly triumphant manner, the designs of the Vatican and the confident expectations of Papists generally. "Protestantism pretends to have discovered great secrets. Protestantism startles our eastern borders occasionally on the intention of the Pope, with regard to the valley of the Mississippi, and dreams that it has made a wonderful discovery. Not at all. Every body should know it. Every body should know that we have for our mission to convert the world,—including the inhabitants of the United States,—the people of the cities and the people of the country, the officers of the navy and the marines, commanders of the army, the Legislatures, the Senate, the Cabinet, the President and all! We have received from God what Protestantism never received—viz., not only a commission, but a *command*, to go and teach all nations. There is no secret about this. The object we hope to accomplish in time, is to convert all Pagan nations, and all Protestant nations, even England with her proud Parliament and imperial Sovereign. There is no secrecy in all this. It is the commission of God to His Church, and not a human project." One cannot help admiring the fervor of the wish and the boldness of the avowal, while lamenting the arrogance and blindness which are here displayed. It is very sad to see that the Roman obedience is throughout made identical with the Church Catholic, and that all portions of the Christian Church are studiously ignored except that which acknowledge the Pope for its spiritual head. The Lecturer stumbles at the very outset, in speaking contemptuously of the Great Oriental Church. After dividing the civilized world into two great religious denominations, "the one adhering to the [Roman] Catholic faith, the other rallying under the general term of Protestantism," he continues—"I am aware that there are other religious divisions such as that of the Greek Church and that of the followers of Mahomet." It certainly is not surprising that he should be aware of the existence of the Greek or Oriental Church comprising, in round numbers, between 60 and 70 millions of souls within its pale, and four ancient patriarchates, Constantinople, Antioch, Jerusalem, Alexandria, with the comparatively modern and highly flourishing branch—the *Russian*; but it is not so creditable to the intelligence and candor of the Archbishop that he classes them with the Mahommedans. Why is this? Is it because the Eastern Church has always opposed the lofty pretensions and the unfounded claims of the Roman See to a universal dominion? Is it because in his eyes the denial of the Papal Supremacy is equivalent to the denial of the authority of Christ as the Divine Messiah—the Incarnate Son of God? Or is it that the history of the Greek Church affords a solid support and irresistible arguments against some of the modern corruptions and innovations of her Roman sister? So long as that Church subsists, the exclusive claim of the title of CATHOLIC by the Roman branch, is an unfounded assumption which may be known and marked of all men; and we, the Anglo-American branch of the Church Catholic may, when occasion calls for it, avail ourselves of the testimony thus given by the ancient and venerable Churches of the East. It is not necessary, when offering this testimony, to contend that those Churches are in all respects pure in doctrine and uncorrupt in practice; or to deny that in some doctrines and practices they accord more closely with the Roman Church than with our own. The argument becomes the stronger when we see them excommunicated by the Roman branch of the Western Church, notwithstanding these agreements, because they will not admit the Papal claim of unlimited ecclesiastical supremacy and a universal Episcopate; an authority which Gregory the Great, himself a Bishop of Rome indignantly denied to exist. Let us hear his words (as quoted by the venerable Dr. Jarvis in his "Reply to Milner," p. 244.) when addressing *John the Faster*, Bishop of Constantinople, who claimed the proud title of ŒCUMENICAL PATRIARCH—"By what daring or swelling of pride, I know not, you have undertaken to assume a *new name*, which cannot but be a scandal to the hearts of all your brethren." And again—"Let your holiness acknowledge how great is the arrogance which *covets* to be called by a name, which no one ever *presumed* to take who was *truly* holy." And again, "Behold how the Church is rent by this nefarious title of pride, by which the hearts of all your brethren are scandalized." Let us compare this modest remonstrance with the high sounding titles which the Popes Paul and Pius take to themselves in their bulls excommunicating Henry VIII., and Queen Elizabeth, such as "Head of the Universal Church," "Vicar of Christ," "Successor of St. Peter in his dignity and office, as set over the whole Church," and the contrast cannot but be striking.

Truly, if such claims are to be proclaimed and enforced over the whole world, we opine that the evidence for their authority must be somewhat stronger and more certain than as yet been adduced. It will not do to lump all sects and denominations, (including Mormons and Southcotites, Fourierites, and Garrisonians) under the one name of Protestantism, and after showing up their variations, and in many instances grievous departures from the truth of the Gospel, to say,—"Here are the legitimate results of your system; come back to the Church of Rome if you would be saved." Allowing them, or many of them, to be deeply tainted with error and even heresy, this does not make that Church pure in doctine or uncorrupt in practice. It is very well to say, as does Dr. Hughes, that "*the actual are of course the original* doctrines of the Church, in regard to the Revelations of the Son of God;" but we find other learned men of that communion entitled to equal credit, telling us that some of these "*actual*" doctrines have *developed*, i. e., have been gradually discovered and taught, and at length been made articles of the Faith. A correspondent furnishes a case in point, for he inquires of us, whether the Bishop of London is correct in his charge in alluding to the *Immaculate Conception* of the Virgin Mary as having been established as an article of the Faith. We believe that it has not yet officially been declared so, though it will probably be. We understand (though we are open for correction in the matter) that the opinions of the Roman Catholic Bishops throughout the Church, in their Provincial Synods or Councils, are to be taken, and that the Papal decision will depend in some measure on the answers there given. We have seen it stated that the Synods at Baltimore and Thurles, held last year, (for instance) were in favor of the measure. It appears then that it is as yet doubtful whether it is an Article of the Faith or not; and yet we are told of the certainty and unity of the Roman Creed. If adopted, a new clause must be added to the Creed of Pope Pius IV; defining what is to be received and believed; if not adopted, which is never as yet has been, then many of the most eminent prelates in the Roman Communion have been in error in declaring that to be an article of the faith which is no article at all. This is truly a wonderful exemplification of the rule "*quod semper, quod ubique, quod ab omnibus.*" On this point, alone, a very pretty history might be made of dissensions and opposite doctrines of the most eminent Roman Bishops and Doctors, persisted in in spite of the efforts of Popes, some enjoining a strict silence, and others now favouring the opponents and now the advocates of the doctrine.

From this example of the creation of a new Article of Faith, now passing before our eyes, our readers may understand how other corruptions, such as purgatory, transubstantiation, and the worship of Saints and images, were introduced into the Church, and at first connived at, then openly tolerated, and at last declared to be the Faith itself. As we observed in our last, the increase of the centralizing and sovereign power of the Pope was the chief means of propagating and enforcing these innovations and corruptions; and when they were once submitted to, and the contest had ceased, the mass of his followers in a century or two were ready to believe it had been so from the beginning. But however easy people may have been of belief in those mediæval ages when forged decretals and spurious patristic works were undoubtingly received as authority, people now-a-days have become more acute and unbelieving, and have in fact gone over into the other extreme of rejecting much that is authentic. We have therefore no great fears of the result of these attempts to carry out the Commission of the Papal See, and bring this whole nation into obedience to it, provided the Sermon, Parochial instruction, the Press are the only weapons used. If indeed that godly institution, the *Inquisition* should be planted among us with its full efficiency, and its concomitants, the rope and the stake, should be put into operation, there is no saying what happy results might ensue in the extermination—we mean the conversion ---of Protestants.

Church Hospital.

We mentioned in our last number that some interesting papers connected with the proposed Institution would be given in our columns this week. We have inserted on our first page a portion of the eloquent Lectures of Dr. Muhlenberg on the necessity and value of such an establishment. The clearness and force of the argument and the warmth of feeling evinced, render superfluous any endorsement by us.

The Society has been regularly incorporated under the Act of the State "for the Incorporation of Benevolent, Charitable, Scientific and Missionary Societies," passed April 12th, 1848. The following are declared to be the objects:

"First: The name or title by which said Society shall be known in Law shall be St. Luke's Hospital.

Second: The particular business and objects of said Society shall be the establishing, founding, and carrying on and managing said Hospital.

Third. The number of Managers to manage said Hospital shall be thirteen."

The original Managers were all from the Church of the "Holy Communion," with the Pastor of whom the plan originated; but so much interest has been evinced in other quarters, that it has been deemed expedient to divest it of a merely parochial character.

The Certificate has been approved by Judge Edwards of the Supreme Court and filed according to Law.

We give the *Constitution* and an account of the Plan of Proceedings, and officers at full length, believing that we cannot occupy our pages with more useful and instructive matter at the present time.—We cordially wish the fullest prosperity and success, under the Divine blessing, to this noble and beneficent undertaking.

Constitution of St. Luke's Hospital.

Article I.—The obect of this Society is the establishment, support and management of an Institution to be known as St. Luke's Hospital, for the purpose of affording medical and surgical aid, and nursing to sick and disabled persons; and also to provide them, while inmates of the Hospital, with the ministrations of the Gospel, agreeably to the doctrines and principles of the Protestant Episcopal Church.

A further object of the Institution shall be the instruction and training of suitable persons in the duties of nursing and attending upon the sick.

Article II.—The officers of the Society shall be a President, two Vice Presidents, a Treasurer, a Secretary, who shall be selected from a board of managers, who together shall form a board to be denominated a "Board of Managers," any seven of whom shall form a quorum for the transaction of business.

Article III.—The Society shall appoint a board, consisting of not more than eleven clergymen, rectors or pastors of Churches in the city of New York, to whom shall be committed all matters touching the spiritual and religious instruction of the Hospital. No measures relating to such matters shall be adopted without the sanction and approbation of aforesaid board.

Article IV.—Every member of the Society shall pay a sum not less than five dollars, annually in advance to the Treasurer.

Such persons as shall pay the sum of one hundred dollars shall be members of the Society for life, without annual payments.

Article V.—All property of the Society, including all which it may hereafter acquire, unless otherwise directed by the donor, shall be applied in furtherance of the general object of the Society, and shall be appropriated in such a manner as the By-Laws and Resolutions of the Society may direct; and the Board of Managers shall be at all times hereafter fully authorized to execute all the powers of the Society over all the estates and property of the Society. To the Board of Managers shall be committed the care of the funds of the Institution and the transaction of its entire business.

Article VI.—There shall be annually a meeting of the members of the Society in the city of New York on the Feast of St. Luke the Evangelist.

Article VII.—The Board of Managers shall hold stated meetings at least once a month, and may hold adjourned meetings when necessary. Special meetings may be called by the President, or in the case of a vacancy in the Presidency, by the Vice Presidents, or by a majority of the Board of Managers; but when special meetings are called, the time and place of meeting and the subject proposed to be considered shall be previously notified to the members, and no other subject shall be discussed or acted upon at such meeting unless there be at least ten members present, and then only by unanimous consent.

Artiele VIII.—It shall be the duty of the Board of Managers at every anniversary to lay before the members of the Institution a report of the proceedings during the preceding year, to exhibit a full and accurate view of the state of the funds of the institution and other property, and to inform them of any matters relative to the objects of the Institution, which may be interesting to its members.

Article IX.—No person shall hereafter become a member of this Institution, either for life or otherwise, unless approved either by ballot or resolution by a majority of the Board of Managers present at a stated meeting, or by a standing Committee appointed for that purpose by the Board of Managers.

Article X.—The Constitution shall not be altered, unless it be at an annual meeting of the members of the Institution, on previous recommendation of the Board of Managers, two-thirds of the members present consenting thereto.

Plan of Proceeding, General Views, &c.

The first object will be to secure a site of ground, somewhere in the upper and open part of the city, sufficiently large for an extensive establishment.

Next, to commence the erection of an edifice, the plan of which shall be such that a part of it may be finished and used, leaving the remainder to be added from time to time as wants shall require and the necessary funds shall be obtained. The Institution may thus *begin* its operations on a small scale, if that be necessary, and enlarge them as it shall come in possesion of the means. But in the first instance sufficient ground must be had to admit of the extension of the buildings.

The means for the maintenance of the Hospital will be derived from annual donations, subscriptions, collections in churches, and such like sources. If the income thus arising be small, the number of beneficiaries, likewise, will be small. The latter will be increased only with the increase of the former. Thus the undertaking may proceed prudently, and without incurring debt, both in the erection of buildings and in the support of the Institution.

Individuals or congregations making sufficient donations will be entitled to send patients to the Hospital. They may endow a bed, an alcove, or a ward, in the same manner that scholarships are founded in literary institutions. For this purpose, as time goes on, there will no doubt be endowments by means of legacies, &c.

In receiving patients, members of the Protestant Episcopal Church will be preferred, but not to the exclusion of others, (so far as there may be room for them,) who are willing to accept the ministrations of the Church.

The religious teaching and services of the Hospital will be in accordance with those of the Protestant Episcopal Church, and any clergyman of said Church shall be at liberty to visit a patient whom he considers as belonging to his pastoral care.

Besides the fiscal concerns and all such matters as will properly devolve on the Board of Managers, it is believed that benevolent Christian ladies will engage in the work so far as to have an eye to the household affairs of the Institution, and particularly to see that the nurses do their duty faithfully and kindly. Nor is it too much to hope that devout persons will be found willing to take care of the sick poor for Christ's sake—volunteers in the service of their Lord. Rather this is confidently calculated on, or if the interior conduct of the Hospital is to be left wholly with officials, its distinctive character will be very imperfectly, if at all, realized.*

Although the care of the sick in body and soul is the purpose mainly in view, yet in time a part of the buildings might be used for the relief of destitute people in temporary distress, and until they could find the means of helping themselves. This would come within the province of an *Hospital*; for the word, in its ecclesiastical sense, means a house for hospitality of any kind to the needy. In England there are hospitals of various descriptions, beside those for medical treatment. Some are for orphans, others are asylums for the aged, &c. At Litchfield there is one for twelve old men. "Christ's Hospital" is the famous Blue Coat School in London. "Christ Church Hospital" in Philadelphia, is for needy and aged female communicants of that Church.

The above are the leading views of the practical operation of the Institution as entertained by the author of the lectures, and approved by the first Board of Managers. No details have been agreed upon, but the contents of the present pamphlet, taken together, are deemed sufficient to give the Church public a distinct idea of what is projected, and to secure for it their patronage.

Officers of St. Luke's Hospital.

Board of Clergymen.—The Rev. William Berrian, D. D., the Rev. Jonathan M. Wainwright, D. D., the Rev. Henry J. Whitehouse, D. D., the Rev. Thomas H. Taylor, D. D., the Rev. W. A. Muhlenberg, D. D., the Rev. Lewis P. W. Balch, D. D., the Rev. Charles H. Halsey.

Managers.—Hon. Murray Hoffman, Henry J. Anderson, LL. D., Benjamin Ogden, M. D., W. H. Hobart, M. D., Robert B. Minturn, Cyrus Curtiss, George P. Rogers Mark Spencer, Philip R. Kearney. Samuel Davis, James F. Depeyster, L. M. Hoffman.

The charter at present allows of but thirteen managers, of whom one is yet to be elected, but application is about to be made to the legislature to have the number increased to thirty. There may then be a representation from the greater part of the city churches. In that event, the Clerical Board also will be enlarged.

Donations to the Hospital may be made to L. M. Hoffman, Esq., Treasurer, or to any of the Managers.

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*There are Protestant associations of females devoting themselves to offices of mercy to the sick. An order of Lutheran deaconesses has been established at Pittsburg, Pennsylvania.

Foreign Intelligence

The arrival of the *Franklin* and *Asia*, after short passages for this time of year, has put us in possession of our usual files.

There is nothing particular from France, though as usual the President and Assembly are evidently jealous of each other, and changes in the Ministry are talked of.

The Conferences at Dresden commenced on the 23d ult. Prince Schwartzenburg opened with a speech of some length, but not very definite as to the designs of Austria. Baron Manteuffel was brief, but dwelt chiefly on the necessity of coming to an amicable understanding. It was agreed that in the questions that came up, Austria and Prussia should have *two* votes each, Bavaria, Hanover, Saxony and Wirtemburg *one* each, and the remaining smaller States *five*, in all making 13 instead of 17, as under the former Confederation. The Prince and Baron subsequently left for Berlin, and would not return to Dresden until the 30th, when the business of the Congress was to commence.

The Elector of Cassel had returned to his capital, and all the checks of constitutional law previously existing may, we presume, be considered at an end for the present. It will be remembered the difficulties arose from his determination to impose illegal taxes, *ad libitum*, which was interfered with by the Courts of law. The pacification of Holstein is to be effected by 25,000 Austrian and 25,000 Prussian troops. A few months since these same Prussians were encouraging the Holsteiners and fighting the Danes.

A long correspondence is published between Lord Palmerston and Baron Koller, the Austrian *Charge*, in reference to the outrageous attack on General Haynau by the workmen of Barclay, Perkins & Co. The former alleges that his Government can do nothing, because the General refused to identify any of the assailants, and left the country in haste: he expresses much regret, &c., &c. The Baron states the Austrian Government is by no means satisfied that all has been done that ought to have been done to bring the perpetrators to justice; and intimates that if British subjects are ill treated in Austria, the Government there may regard it with reciprocal indifference. We must say that to our mind the English authorities appear in a pitiful position. No reward has been offered by them, and no official enquiries made; though Lord P. alleges that Messrs. Barclay & Co. had investigated the matter and could discover no traces of the actors. Fudge!

The *English Churchman* states that there is serious dissension in the Cabinet on the Papal affair, and that Lords Grey and Clarendon, Sir George Grey and Sir Charles Wood, are about to resign, and are only waiting till the present excitement has somewhat subsided.

Also that "it is asserted in quarters entitled to credit that Mr. R. Shiel has received instructions to submit to Pius IX. *terms of conciliation which it may possibly be in the power of His Holiness to adopt, without altogether retreating from the position he has assumed, and without confessing much more than over-hastiness in his recent appointments.*" It will be observed that Mr. Shiel is a Roman Catholic, recently appointed as Minister to Tuscany, with a view to such services as the present; and it appears that it is by his means that the intriguing Premier hopes to wriggle out of the scrape in which he finds himself. We apprehend that any secret tampering with the Pope on the part of this *zealous Protestant*, will but accelerate his downfall from the post he unworthily occupies.

A deputation from the Churches of St. Paul's, Knightsbridge, and St. Barnabas, Pimlico, presented an address to the Bishop of London asking him not to accept the resignation of Mr. Bennett His Lordship, however, firmly adhered to his resolution to accept it.

Mr. Dodsworth has also resigned his living.

At an Exeter County Meeting a moderate address to the Queen in reference to the recent proceedings was adopted, whereupon the notorious Gorham had the effrontery to come forward and propose another address, in which were expressions censuring some of his brethren *for "unfaithfulness in unsettling great Scriptural truths."* The address was adopted, amid much confusion, no doubt greatly to the satisfaction of the impudent charlatan, who had better take the beam out of his own eye, before he censures the mote in that of other people. One John Hatchard, styled Reverend, and the Rector of Plymouth, (but apparently a rabid Dissenter) moved an amendment to the original address, and made an abusive attack on the Bishop of Exeter, but his amendment was rejected.

A certain Alderman Sadler of Oxford has been trying to instruct his Bishop how to deal with the Puseyites. He may be a very useful functionary of the Dogberry order, but his theology and style are both wretched.

Some excitement has been produced in Exeter by the alleged abduction, to an unoccupied house, of a Miss Munk, while walking in the streets, by two Romanists, and the administration to her of an oath to recant the doctrines of the Church of England, and embrace Popery. They then let her go, and she informed her parents, in spite of threats, and the Police have had the matter in investigation. It seems one of the men had often accosted her while walking, and conversed on the subject of the Roman Catholic religion.

An address from the Archdeacon and Clergy of Middlesex, thanking his Lordship for his prompt resistance to the Papal aggression, in his charge, and in his replies to addresses, has been presented to the Bishop of London, who in reply says:—

"It will be our duty as Ministers of that Church, to be more than ever active in carrying on the designs of its institution in dispensing the pure Word of God, and His Holy Sacraments; in maintaining its Apostolical order and godly discipline, neither falling short of its wholesome rules, nor going beyond them.

"But it is more especially incumbent upon us at the present crisis, carefully to abstain from doing or saying any thing, whether in our public or our private ministrations, which may wear the semblance of an intended approach to the distinctive doctrine or discipline of an erring and corrupt Church; from using language which may appear to symbolize with its teaching, and from reviving practices which were purposely rejected and laid aside by our own Church at the time of its reformation.

"This duty I have urged upon the Clergy in my visitation charges of 1842, '46 and '50; in every one of which I censured, in the strongest terms, all attempts to fraternize with Romish error or superstition, and all ritual innovations, introduced, as it is said, with the design of making our own Church approach more nearly to what is termed "the Catholic standard; that is, in fact, the standard of the Church of Rome, not that which our Reformers believed to be the standard of Holy Scripture, and of primitive usage.

"The disapproval of all such attempts which I have expressed in public to the Clergy at large of my Diocese, I have also signified in my private admonitions and counsels to those individuals among them, who have been most inclined to ritual peculiarities sanctioned neither by the Church's order nor by long established custom.

"The present crisis which has brought the Church of England into more direct and immediate conflict with that of Rome, has made it my duty to speak still more openly and strongly, and to endeavour, by all the means in my power, to check the growth of practices which I firmly believe, in every instance, are likely to smooth the way for a transition to the Roman communion, and in some instances, I fear, are indicative of opinions, on the part of those who use them, which are at variance with the doctrines of our Reformed Church. I cannot but suspect, that many of the forms which have been of late introduced into the celebration of the Holy Communion are the expressions of belief in a doctrine emphatically denied by the Church of England, and are nothing less than acts of adoration done to the supposed corporeal presence of the Body and Blood of our Saviour Christ.

"The use of these forms, together with other observances, copied from the practice of the Roman Priesthood, induces unlearned people to think that, after all, there is no such great difference between the Reformed Church and that of Rome, and that the passing from one to the other is merely a question of believing or practising a little more or a little less: not one which nearly concerns their eternal salvation.

"It is for this reason that, while I object to any *needless* departure from the prescribed order of the English Church in the way of either *defect* or *excess*, I think the fault of excess is the more dangerous of the two, where it tends to countenance the superstition of the Church of Rome; and less defensible both on that account, and as not having long-established custom to plead in excuse, as is the case of certain faults in defect, such as the disuse of the Offertory and of the Prayer for Christ's Church Militant on Sundays when there is no Communion. No snch excuse, however, will serve to defend omissions which involve any point of doctrine, or which the law and custom of the Church alike condemns.

"But though I desire to put a stop to those observances and forms which are neither authorized by the Church's order, nor sanctioned by long established practice, I must still adhere to the opinion, which I have long expressed, that the rubric should be *scrupulously* observed, when no *insuperable* difficulty stands in the way.—*Eng. Churchman.*

The Britannia Bridge.—The permanent public opening of the new line of tubes for the down line from London to Dublin has taken place, the great structure being now, in all important respects, made complete. On the day of opening, Captain Simmons, the Government inspector, went over it early in the morning, and instituted, in conjunction with the engineers, a long series of experiments. The first experiment consisted in passing two locomotive engines through the tube, and resting them at intervals in the centre of the sections.

At nine o'clock, a train of twenty-eight wagons and two locomotives, with 280 tons of coal, was drawn into all four of the tubes, the deflections being carefully noted. These deflections were ascertained to be exactly three-fourths of an inch under this load. After repetitions of these experimental ordeals, which occupied several hours, the train of 280 tons, with its two locomotives, was taken about a mile distant from the tube, and then suddenly shot through it with the greatest attainable rapidity; and the result was, that the deflection at this immense velocity of load, was sensibly less than when the load was allowed to remain at rest on the tube. It is stated that the heaviest gales through the Straits do not produce so much motion over the extent of either tube as the pressure against the side of the tubes of ten men; and that the pressure of ten men keeping time with the vibrations produces an oscillation of one inch and a quarter, the tube itself making sixty-seven double vibratious per minute.

The strongest gusts of wind that have swept up the Channel during the late stormy weather, do not cause such a vibration of more than a quarter of an inch. The broadside of a storm causes an oscillation of less than an inch; but when the two tubes are braced together by frames, which is now being done, these motions, it is expected, will cease. The action of the sun at midday does not move them more than a quarter or three-eighths of an inch. The daily expansion and contraction of the tubes varies from half an inch to three inches, attaining either the maximum or minimum about three o'clock A.M. and P.M.—*London Paper.*

Summary of English Ordinations (*Advent Season.—Eng. Churchman*

Archbishop of Canterbury		10 Deacons	10 Priests.
"	" York	— 6 "	6 "
Bishop of London		— 17 "	13 "
"	Winchester	— 13 "	14 "
"	Bath & Wells	11 "	6 "
"	Chichester	— 9 "	13 "
"	Durham	— 2 "	11 "
"	Exeter*	— 8 "	9 "
"	Glo'ster & Bristol	8 "	12 "
"	Hereford	— 9 "	6 "
"	Lichfield	— 16 "	14 "
"	Lincoln	— 10 "	6 "
"	Oxford	— 17 "	21 "
"	Ripon	— 4 "	7 "
"	Rochester	— 5 "	9 "
"	Salisbury	— 9 "	17 "
"	Bangor	— 4 "	0 "
"	Llandaff	— 14 "	6 "
"	St. Asaph	— 2 "	5 "
		174	185

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* At the ordination at Exeter Cathedral, by the Lord Bishop of Exeter, on Sunday week, a Wesleyan Minister was received, which is the second the Bishop has ordained in six months.

New Publications.

Salander and the Dragon, a Romance of the *Hartz Prison*, by Frederic Wm Shelton, M. A., Rector of St. James's Church, Huntington, Long Island, N. Y., S. M. Hueston—G. P. Putnam. 1850.

A most moving and veracious history of a little monster yclept *Salander*, who was forced upon the care of one Goodman, the keeper of the Hartz Prison, and his wife Pryint, and how they were troubled with him and told all their neighbours they had something fearful, till in self-defence they were obliged to produce him, and send him away from the promontory of *Tungland*: how the said Salander undermined the Castle *Gudnaim*, the abode of *Wurthi*, stole the gem from the brow of his wife Stella, whereat she died of grief, collected a rabble rout and destroyed the Castle and slew its master, and did many other wicked actions; also how the said *Goodman* at the command of the Lord of *Conscienza* did travel much by sea and land and perform many penances to repair the evil he had done in letting loose the wicked *Salander*, but without success. The which history being an allegory, doth teach us the sad effects of evil speaking, lying and slandering; and is written with much cunningness of invention, abundance of wit, richness of imagination, and vividness of description, and may be profitably read by all, and especially by those who are apt in blowing bubbles from the promontory of *Tungland* aforesaid.

The wicked *Salander* still liveth and respectable people do say is in much esteem with the patrons of the *Protestant Churchman*, and in special favour with the Rev. Editor: *lamentabile Dictu!*

Popular Education for the use of Parents and Teachers and for Young Persons of both Sexes, prepared and published in accordance with a resolution of the Senate and House of Representatives of the State of Michigan, by Ira Mayhew, M. A., late Superintendant of Public Instruction. New York, Harpers. 1850.

There are many points well treated in this volume. The author has a clear appreciation of the weighty nature of his subject and the need of moral and religious culture and training to the welfare and happiness of men. He takes the Scriptures for his guide in determining the nature and destiny of man, and not the dreams of modern declaimers or human perfection. He urges with much force the necessity of attention to physical as well as intellectual and moral training, and the pernicious consequences to the health and mind from the exclusive attention to one of these only. The remarks on the convenient arrangement and proper ventilation of School Houses are deserving of the most attentive consideration, and facts are stated which shew what lamentable ignorance and inattention prevail in many places as to these requisites.

The warnings against the hot-bed forcing of precocious intellects in children are forcible and well expressed, and may profitably be perused by parents and others having charge of them; while the author judiciously points out the method of development and training of the powers of the mind and body at an early age. The vexed question of religious instruction in our common schools is handled in a good spirit, but the inherent difficulties of the present system are not met satisfactorily; as the course recommended, though based on the Scriptures, relates rather to the great moral precepts of Christianity than its distinctive doctrinal teachings. These latter, however, cannot be left out of view in religious instruction, properly so called, and then the whole question is opened for examination and discussion.

We have received from the Messrs. Harper, Strickland's Queens of Scotland, Vol. 4, Cheever's, Island World of the Pacific, and Gilfillans' Bards of the Bible. The Messrs. Appleton have also sent us an edion of the last named work.

We have also received The Church Review for January. Littel's Living Age, Nos. 348, 349, 350 a number of Sermons and Addresses on *Thanksgiving Day*, with other Pamphlets. They shall be noticed in a week or two.

Diocesan Intelligence.

Massachusetts.—*St. Stephen's House.*—We have informed since the publishing of our last number that the following notice appeared in several of the Boston papers a few days after the one published by us:

"St. Stephen's House, by the kindness of two friends, will be re-opened on the 10th of January, and will remain open as long, and extend its relief as far as the free-will offerings thereto shall authorize. E. M. P. Wells."

It gives us sincere pleasure to make this announcement, and we hope that no further difficulties will occur in carrying out this benevolent and useful branch of Christian charity. At no time can its operations be more needed than now. We would have mentioned it last week had we been aware of the fact.

The previous notice was selected for insertion immediately after its appearance in the *Transcript*, and lay over in type one week.

Pennsylvania.—Consecration of St. Philip's Church, Summit Hill, Carbon County.

This Parish was organized in November, 1849; immediate preparations were made to erect a Church, the corner stone of which was laid by the Bishop, July 6th, 1850, and the Church consecrated the 2d Sunday in Advent, (December 8th.)

The prospects of gathering quite a large congregation in the course of a few years, are at present very favorable.

The population within a circuit of three or four miles, is now 3000, and is rapidly increasing; it is at this place and vicinity, that the largest proportion of coal sent to market by the Lehigh Company, is mined.

The Church is a frame building, neatly finished, and well proportioned, 40 by 25, with a tower in front 10 feet square and 40 feet in height, and will comfortably seat 250 persons.

With a view of acknowledging contributions made here and elsewhere towards the erection of the Church, there is appended a statement of the cost of building and sources from whence the funds were obtained.

The cost of building, including carpet for chancel and stoves, is $1,294.

The receipts are: from individual subscriptions, (a considerable part of which was given in the city,) $967,56; collection at laying of corner stone, $11; Missionary Asso. of St. Philip's Church, Phila, $25; St. James' Church, $20; St. Luke's Church, $20; collection at consecration, $14,82; Schuylkill Convocation, $146; advanced by Wardens of Church, $90; total. $1294,38: there yet remains unpaid of pledges and subscriptions, sufficient to cover what has been thus advanced.

We express our grateful acknowledgments to all who have aided us; especially would we do this to the class of boys of the S. School of St. Philip's Church, Phila,, for their donation of a handsome Communion service on the eve of consecration.

We are not yet, however, completely furnished; we need a fence to enclose the lot; a bell; a set of new books for the chancel; a font. And the missionary having charge of the Parish is much in want of a surplice and gown; he has these clerical garments in Mauch Chunk, but cannot carry them back and forth between the places, a distance of nine miles, every Sunday; especially as he is often obliged to ride on horseback.

If our friends can supply any, or all of these wants we will be under increased obligations to them, and hope that the growth of this new Church will be such as not to disappoint their most sanguine expectations.

Resignation of Rev. Mr. Rogers—At a meeting of the Vestry of Trinity Church, Easton, held on Thursday evening, December 26th, 1850, the following communication, resigning the Rectorsoip of said church, was presented by the Rev. Joshua M. Rogers, through the senior Warden.

Easton, Dec. 20, 1850.

To the Wardens and Vestrymen of Trinity Church.

Gentlemen;—For many years past, my health has been failing, and my constitution is impaired, so much so, that I have often performed the services of the Church in painfulness and weariness. Under these circumstances, I made up my mind that when I could see the Church out of debt and the Parsonage paid for, (objects which as you know, I have anxiously labored to attain,) I would then resign the Rectorship of this Parish. I have seen this ardent desire accomplished, and now, Gentlemen, in the bond of peace and affection, I tender to you my resignation, to take effect on the first of June next.

This will give you ample time to select a suitable Pastor—one who, I trust, will faithfully preach the Gospel of Christ and support the principles of the Church, which I have humbly attempted to do during more than seventeen years that I have been in this place; and where I hope still to hear the Gospel preached in its simplicity and truth—for it is my wish and intention (God willing) to spend the remainder of my days at Easton.

We part, I believe, Gentlemen, with mutual kindness, and truly wishing to yourselves and families, peace and prosperity in this world, aud everlasting happiness in the one to come.

I am, Gentlemen, sincerely,
your friend and Pastor,
J. M. Rogers.

Mr. John Swift, Alexander E. Brown, *Wardens.*
Mr. Charles Coburn, Sen., Mr. Theodore R. Sitgreaves, Mr. William Lee, Horace E. Wolf, Esq., *Vestrymen.*

On motion of Messrs. Swift and Lee,

Resolved. That the resignation of our respected Rector, be accepted, and that Messrs. Brown, Swift, and Wolf, be a Committee to prepare suitable Resolutions, and a letter of regret, &c., to be forwarded to the Rector.

Easton, Dec. 27, 1850.

Reverend and Dear Sir:—Your Wardens and Vestry have learned with sincere regret, that your bodily health compels you to dissolve your connection with the congregation of Trinity Church which has existed in terms of love and affection for seventeen years. We had hoped that you would have continued to fill the pulpit for a still longer period, but we must bow with submission to that will which is irresistible and which decrees our separation.

Allow us to say that you resign your pastoral charge into the hands of those whose affections you have gained by the manner in which you have discharged its duties. That in sickness and in health, in prosperity and in adversity, you have been faithful to your trust and untiring in your vocation. The bed of sickness and death have been the scene of your almost daily labors; the sorrowing and afflicted have found in you their daily support and consolation.

In accepting your resignation accept our assurances that our past associations with you are filled with pleasant memories, and that we trust that your declining years may be as full of honor as your early years have been of usefulness.

The Vestry have instructed us to transmit to you the subjoined resolutions, and also to offer to you and request your acceptance of the use of the pew now occupied by you during your sojourn among us.

Rev Joshua M. Rogers,
We are, Dear Sir,
very sincerely your friends,
A. E. Brown,
John Swift, } Committee.
H. E. Wolf,

Resolved, That the resignation of the Rev. Joshua M. Rogers, as Pastor of Trinity Church in the Borough of Easton, to take effect from the first of June next, be accepted.

Resolved, That we cherish the most lively regard and affection for our Pastor, and assure him that we part. from him with regret.

Resolved, That a ministration amongst us of seventeen years duration, has only the more endeared him to us, and we trust peace and happiness may attend upon his declining years.

Resolved, That the untiring zeal of our Pastor in spiritual things, and his energy and activity to promote the temporal prosperity of our Church will long be remembered by us with sentiments of gratitude.

Resolved, That our Pastor be respectfully requested to occupy the pew now in his possession, free of charge, during his sojourn among us.

Resolved, That the foregoing Resolutions be signed by the Wardens and Vestry of Trinity Church, and a copy be transmitted to the Rev. Joshua M. Rogers, and they be published in the newspapers of the Borough, in the New York Churchman, and the Banner of the Cross, at Philadelphia.

John Swift, A. E. Brown, *Wardens.*
Charles Coburn, T. B. Sitgreaves, Wm. Lee, and H. E. Wolf, *Vestrymen.*

Married.

At Yorkville, on Tuesday, Jan. 7th, by the Rev. P. S. Chauncey, John G. Haviland, of New York, to Eliza Sophia, daughter of the late Wesley Budd, of the former place.

Died.

On Friday, the 17th instant, of consumption, John Anderson, in the 55th year of his age.

The deceased had been, for over ten years, a servant in the Gen. Seminary of the Church. Distinguished by many excellent qualities, faithful in the discharge of his duties, unwearied in his efforts to promote the comfort of the students, and uniformly kind and obliging in his demeanor, he will long be remembered by all whom he has served. He was an honest, upright man, for years a communicant of the Church; and his end was peace. Shortly before his death, he said in his simple manner to one who told him he was dying: "I do not know that I am afraid." His funeral which took place in the chapel, was attended by all connected with the Institution. A widow and two infant children are left to mourn his loss. May He who is "the Father of the fatherless, and defendeth the cause of the widows," remember them in mercy. R.

We are authorised to say, that if any formerly connected with the Seminary, should feel disposed to testify their regard for the departed, by adding to the comfort of the family, and "causing the widow's heart to sing for joy," they may do so by sending their contributions to the Dean of the Faculty.

On Friday morning last, 10th instant, Samuel Clapp, only child of Rev. S. M. Haskins, Williamsburgh, aged 3 years, 6 months, and 11 days.

At the residence of her brother, N. B. Holmes, Tarrytown, Jan. 20th, Miss Phebe Holmes, in the 58th year of her age.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Tuesday evening next, the 28th instant, at 8 o'clock.

F. W. Welchman, Rec. Sec.

☞ The Bishop of the Diocese, by Divine permission, will consecrate St. Paul's Church, in Paterson, on Saturday the 25th instant, being the festival of the Convers on of St. Paul.

The Clergy are desired to bring Surplices, and to meet the Bishop at or before 11 o'clock, A.M.

Persons who attend, are requested to provide themselves with the Book of Common Prayer, that "all things may be done decently and in order."

The Service will begin at a quarter past 11 o'clock.

The cars will return in the afternoon in time to connect at Bergen Hill, with the New-Brunswick and Philadelphia trains.

J. Elliot Thompson, Rector.
E. B. D. Ogdn, Warden.
N. Lane, Vestryman.
Paterson, N.J., Jan., 1851. Committee.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the seventh Lecture of the series, on Sunday evening, the 26th instant, at the So. Library Room, Broadway, service commencing at 7½. Subject,—"The opening of the Apocalypse Seals." Seats free.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Jan. 14, viz:

Christ ch, Newark, NJ, 3; All Saints, Walcott, Conn, 3; St Marks, Orange, N J, 60 15; St James, Greenfield, Mass, of which 3 75; from S S, 30; Christ, Andover, a member of Mass, half 15; S S St Pauls, Castleton, LI, 18; Grace, Brooklyn, add'l, 3 50; Christ, Savannah, Ga, after Sermon by the late Rector, being his last, 163 25; Union ch, St Albans, Vt, 24 75; Christmas offg, St Pauls, Cincinati, Ohio, 75 80; S S of the same half 18 30; St Lukes, Glastonburg, Ct, half 5; Grace, Sheldon, Vt, half 4 50; Parish at Enosburgh, Vt, half 1 50; Christ, Little Rock, Ark, 30; St Pauls, Mount Vernon, Ohio, 26 20; Zion, Factory Point, Vt, 10; Ladies' Benevolent Society, St Michaels, Bristol, R I for Jews, 8; St Lukes, Harpersville, NY, 3; Christ, Greenville, SC, 15; thro' J K Sass, Esq, R A in Charleston, SC, from St Stephens and Upper St. Johns, for the So West, 100; a lady of Grace ch, Charleston, 140, Premium on check 60c, total, 264 60; St Matthews, Wheeling, Va, half 10 81; Christ, Brownsville, Pa, 20; St Pauls, Wallingford, Ct, 21. Total, $820 33.

THOMAS N. STANFORD, Treas.,
New York, Jan. 21, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Jan. 14th, the following contributions, viz.:

St Johua, Providence, 39 10; a widow of Trinity, Columbus, Geo, ed of Wm Douglas Cairns, Af, 20; S S Grace, Phila, 25; a friend, 25; Cavalla, 50; Christ, Hartford, Ct, ladies, B C, 45, mon coll, 47 36—92 36; T Sloop, 25; Calvary, NY, 248 50; Christ, Newark, 2; St Johns, New Milford, Ct, 14; St Pauls, Sing, 15; St Andrews, Meriden, 16 76; St Georges, Fredericksburg, Va, 50; St Peters, Morristown, NJ, for Af, 5, Gen. 19 69—24 69; Miss Tillinghast, 50c; St James, Fair Haven, 17 32; St Georges, Astoria, 13 25; St Lukes, Glastonbury, 5; Trinity, Tocedo, half 7 50; St Stephens, Portland, Af, 30; H Spirit, Rondout, 7 50; Union, St Albans, 29 75; S S St Pauls, Cincinnati, half 18 30; St John, Elizabethtown, 29; St Peters, NY, 66 19; Holy Trinity, Westchester, Pa, 27 82; St Marks, Washington Co, Md, 6; Edgefield, SC, 20; Richmond, Ind, 5 50; Mount Holy, 30; Bellefonte, 5; a member Christ, Andover, 25; St Pauls, Glencove, Africa, 4 50. Total, $945 24.

All contributions hereafter, to be addressed to

P. P. IRVING,
Jan. 21, 1851. 2 Park Place.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 14th Jan., the following contributions, viz.:

Grace, Albany, Rev J R Davenport, 15 13; St Georges, Newburgh, Rev Dr Brown, 25 50. Total, 40 13.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 21, 1851. 55 Water street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 14th Jan., the following contributions, viz:

Grace, Albany, Rev J R Davenport, 10 87; ch of Crucifixion, NY, Rev Dr Schroeder, 45 56; St Marks, Hooseck Falls, 8. Total, 64 43.

C. N. S. ROWLAND, Treasurer,
Jan. 21, 1851. 55 Water-st.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of $10 from Ed Whitehouse, Esq., for the benefit of Seamen; $10 thro' Messrs. Stanford & Swords, from R, being a portion of $40 to be distributed among the needy and sick poor.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.
Jan 21, 1851.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 16th inst.

A friend, by Rev D V M Johnson, 20.

Subscribers at $2.

Miss Hosack, F S Winston, H E Davies, R S Tucker, F Walker, G C Close, W S Popham, Mrs J T Irving, 5. Total, 39.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 23, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 16th inst.

Grace, Albany, Rev J R Davenport, 2; Mrs N P Bailey, 1, Mrs T. Ward, 1, R S Tucker, 1, G C Close, 1, W S Popham, 1, ann sub'rs. Total, 7.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 23, 1851. 20 John street.

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $10 from N A N, also from an unknown source, a scholarship of $75 per annum.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, Dec. 30, 1851. Pres. of Nash. House.

Advertisements.

LITTELL'S LIVING AGE, No. 350, 12½ cents. Commencing New Year and a New Volume.

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1. Lord Carlisle's Lecture on America, *Leeds Times.*
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Poetry.

Martyrs.

A Poem delivered at the First Annual Commencement of Burlington College, Sept. 26, 1850.

BY W. C. DOANE, OF THE SENIOR CLASS.

Ye men of might, cast in the martyr's mould,
In firmness, iron, and, in pureness, gold,
Tried in the flames, and proven at the stake,
Giving your all, for Jesus' blessed sake,
Be ye my theme, do ye inspire my lay,
To charm the thoughtful, and attract the gay.

Old Antioch's streets are filled with men of Rome,
Victorious soldiers, mad with martial pride,
The conquered, severed from their Dacian home,
And Scythia's king, in wild confusion, ride.
The cry of myriad voices fills the air
With tramp of feet, and music's stirring sound.
Wild shouts of mirth, and groans of woe are there,
And pawing steeds, impatient shake the ground.
And down the road, to meet that conquering band,
A murderous mob, are swelling full and strong,
With heathen shout and yell of fierce command:
In all the Titan strength of impious wrong,
Onward they rush, and meet with ringing shout,
And sway and swell, like waves at ebb and flow—
No cry too fierce to meet that rabble rout,
No pace so swift, but, to their haste, seems slow—
Onward impetuous, to that heathen king,
Bearing the meek and fearless man of God,
At Trajan's feet, the victim, fierce they fling,
Firm and unflinching 'neath the tyrants rod.
"Thy Gods are evil spirits." So he spake.
"There is but One, Eternal, over all,
Discarding all the gods ye heathen make—
Him do I worship and before Him fall."
Rolls now the monarch's eye in passion's glare,
Riots his spirit 'mid those hounds of hell,
His ear drinks in the curses echoed there,
His trembling lips outspeak his purpose fell.
"Away with him, in bonds to Rome, and there
See if he will not yield his cursed creed,
When wrung and writhing in the wild beast's lair.
Soldiers away, the sentence is decreed!"
A heavenly smile, a glance to Jesus raised,
The martyr speaks, "Oh God, my God, for this
Thy holy name Triune be ever praised,
That I so soon may taste thy promised bliss."

The Roman amphitheatre is filled,
Dead men are lying in their fresh-flown gore,
Which wild beasts drink, ere yet the heart is stilled.
And now the crowd arise. The fight is o'er.
But hold! "A Christian!" Mark the longing eye,
More fierce than of the beasts who wait their prey,
They gladly wait to see another die,
Borne to a martyr's glorious death away.
A moment, and the man of God is there
Amid the beasts whose throats still thirst for gore;
A moment more, he pours his latest prayer—
Another, and *Ignatius* lives no more.
O, sainted man, to whose uplifted eye,
The vision of a martyr's crown was given,
Teach us to live, and living, so to die,
That we may rest with thee and God in heaven.

Turn we to England's green and fertile soil,
Stained with the blood of holy men and good,
Darkened with sights at which our hearts recoil,
Done at the bidding of Rome's cruel brood.
Within a dungeon's cold, confining wall,
Four high and holy men in converse sit,
To a mad mob's proud prejudice the thrall,
Proving their truth by words of Holy Writ.
But from the blessed four, soon three are gone—
Trace we the steps of one to glory's prize—
On fagots makes his sacerdotal throne,
His priestly robes, of meanest prison guise,
Archbishop Cranmer stood on holy ground,
As Moses, by the bush that burned with fire,
Where Latimer and Ridley, both to one stake bound,
Lit that pure light that never shall expire.
Strong in God's strength, majestic there he stood,
His long white beard like snow upon his breast,
To write in letters of a martyr's blood
The true belief, at God's divine behest.
"First let this right hand burn, for it subscribed
The false belief, whence now my soul is free:"
And circling round that arm, the flames described
The form and semblance of a fiery sea.
And as the heat consumed his aged frame,
No cry of pain escaped his blessed mouth,
Save "Lord, receive my spirit," words the same,
As Stephen spake, first martyr to the truth.
Martyred on earth, but sainted now in heaven;
Bearing the cross, and weighed by its weight down,
To us be strength like thine, in mercy given,
In the world's martyrdom, to gain a crown.

The cry is changed. The wild fanatics now
Curse Rome alike, and those accursed of Rome.
To fearful schism in mad excitement bow,
And find with bigot puritans a home.
God's consecrated houses lose their awe,
His temples stable horses, down the aisle
Where knelt the praying: proud steeds bridled paw
Where sleep the dead, all undisturbed erewhile.
The painted windows fall in pieces broke:
God's holy vessels grace their impious feast,
And all who 'gainst such profanation spoke,
Die e'er another sun can gild the East.
'Mid scenes like these a crowd betokened blood,
Where men were gathered, there a good man died.
To day, the gay, the great, the learn'd, the rude,
In flocking crowds to Tower-hill have hied.
Frowning upon a sea of phrenzied heads
The gaunt and ghastly scaffold mournful stood,
And near it, soon to be with sainted dead,
The pious Laud, the gifted, great and good
"Dissolvi et cum Christo." It is done,
His saintly spirit to its God is gone.
The stoutest hearts were melted then to tears,
Enthusiasts stern forgot their sternness there,
Old eyes were wet that had not wept for years,
And scoffing lips were opened then for prayer.

But there are martyrs whose unhonored name,
Though never branded by fanatic curse,
And unrecorded in the book of fame,
Well claims the tribute of my humble verse.
He whose high heart to holiest aims is given,
Whose spirit soars above the wish for fame,
Who seeks to train Christ's little ones for heaven,
Nor asks the meed of worldly praise—a name;
And finds for this, his aims and hopes belied,
Himself derided, and his loved ones changed;
The friends on whom his spirit most relied
By chilling slander's venomed breath estranged:
He who had yielded all his faithful love
And sought but love in turn for what he gave,
But sees his dear one false and faithless prove
Or sink, still faithful, in the silent grave:
He who must follow in proession slow
To the still church-yard his just-married bride,
And change the bridal robe for weeds of woe
And loose the vine, fresh clinging to his side:
He who has labored, gladly self-deceived,
And trimmed his midnight lamp with sleepless care,
Yet finds the coinage of his soul received
But with the vulgar critic's senseless stare:
He who has yielded all his love and life
To perish on the field, thick piled with dead,
Or borne him bravely through the hottest strife
And fallen as the laurel touched his head:
Or he, who, wearied all with fortune's frown,
Gladly looks on to death as some great boon,
And calmly in his sorrow lays him down,
Praying that life's long end to him come soon:
These are the martyrs of the present time,
These are the men that die with every day:
These, in each country, sex, race, faith and clime
Must be till man forever pass away.

Brother, who sufferest from the world's fierce blow,
Others have suffered bitterer pains than thou;
From heaven, the Undefiled bent Him low,
Suffered and died. He prayeth for thee now!
And holy men, confessors of his faith,
Stephen, Ignatius, Cranmer, Laud have died;
By stones, by beasts, by flame, by axe, came death;
And yet they held them fast by Jesus' side.
Stand thou up too! Endure! Be firm! Be strong!
So shall a martyr's crown to thee be given:
To death uphold the right, resist the wrong,
And with that "noble army" rest in heaven!

An upright is always easier than a stooping posture, because it is more natural and one part is better supported by another; so it is easier to be an honest man than a knave. It is also more graceful.—*Skelton.*

Selected Matter.

From the Guardian.

"Turn them Out."

We said last week that we should recur to Lord Ashley's lay meeting, or rather to the real object with which it was called. That object is most distinctly stated in a clause taken from their petition to the Queen. After enumerating some of the delinquencies of the so-called Tractarians, "we are thankful" say the petitioners—

"That by the Constitution and the existing laws, there is rested in your Majesty, as the earthly head of our Church, a wholesome power of interposition—which power we entreat your Majesty now to exercise. The records of the reigns of your Majesty's illustrious predecessors, both before and since the glorious Revolution, furnish many examples of the manner in which mischief and abuses which at various times have sprung up in the Church have been dealt with by the exercise of the royal authority."

Lord Ashley wishes to bring to bear upon his adversaries the strong arm of that law and prerogative from which he well knows those adversaries have little favor, and not too much fairness to expect.

If the prerogative were as carefully guarded, and the laws as strictly administered, between what calls itself the public and the Church, as between subject and subject—if the legal powers of the Bishop were as steadily enforced, and their legitimate influence as readily submitted to, on the one as on the other side—if the Church herself had, directly or indirectly, some security that her rulers should be persons imbued with the spirit of her formularies, or at least not appointed for the purpose of confining or crushing that spirit—if all this were the case, Lord Ashley's opponents, though they might regret the warfare which he commences, could not, perhaps, complain of it. But all this is not the case. Nor do the speakers who follow Lord Ashley, confine themselves to what is embodied in their address. If, after all, it be found out that these Tractarians do nothing but what is justified by the laws and canons of the Church, "then," says Lord Chichester, "it is our bounden duty, holding the opinions we do as to the Gospel of Christ, to endeavor, humbly, patiently, and with an earnest prayer to Almighty God for His help and blessing, perseveringly to endeavor to get these laws altered (Cheers) and our beloved Church purified from these errors." (Loud cheers). It is not the duty of himself and those who loudly cheer him, to secede from a society so tainted; but only to effect such an alteration in its laws as will eject from their homes, their means of living, and the opportunities of usefulness in God's service with which all their hopes are bound up, and of which some of them have not sparingly availed themselves, hundreds of clergy, whose crime is that they differ, not from the Church in which they were ordained, as she at present exists, but from Lord Chichester. True, this nobleman's "belief is that there is no necessity for such an alteration;" but he is prepared, "himself, patiently, and perseveringly," to agitate for it, if there is.

What makes these sentiments the more remarkable is, that Lord Chichester, we believe is, and is certainly anxious to exhibit himself as, an amiable and charitable man; he is most anxious that all should act in the spirit of love; should avoid what he calls "forcible measures" (meaning, we presume, that personal violence to which some of the so-called Protestant party have shown themselves ready to resort,) and should abstain from venting harsh judgments. His speech is benignity itself, so long as it is confined to the abstract; but on the practical matter in hand, it is decisive enough. He reminds us of a child, such as we sometimes see, who has not been taught that insects feel, and who accordingly pulls to pieces an unfortunate beetle, or butterfly, with looks of love and smiles of innocent satisfaction, obviously and simply unconscious that it is employed on any thing worse than an engaging amusement. But we can assure Lord Chichester that Tractarians *do* feel. They have their worldly interests, and their unworldly objects, like other men; and though some of them, we may be bold to say, hang very loose upon those interests, and are willing when called upon,—wonderfully willing to forego these objects, yet it costs them a suffering which is not trifling, and will not be lessened by learning that Lord Chichester considers himself to be inflicting it, "in a spirit of love," and with many prayers "for the gift of patience and forbearance in dealing with" his erring brethren. There is something respectable in a really religious determination to cleanse a Church from error, at whatever cost of individual suffering; but those who adopt such a determination, should openly and frankly adopt the responsibility of what they are about, without attempting to disguise the real severity of their purpose by professions of patience and consideration.

But there is another set of gentlemen in the field who make no such professions. In an able and not unbusiness-like paper, which is signed by J. C. Colquhoun, endorsed by the Duke of Manchester, and appears to have been industriously circulated by a body calling itself the "National Club," throughout the churchwardency of England, means are suggested for the purgation of the Church. These gentlemen do not disguise from themselves the extent of what they have to do:—

"Many," they say, "who hold these views, will not, we fear, abandon them. They will not part with their principles, and they have resolved not to quit their benefices. At this moment, in our colleges, our public schools, our training seminaries, our national schools, our chapels, and our churches, there are hundreds of teachers who inculcate Romish worship, and preach Romish error. It will be difficult to induce them to abate, or cease, or forego their opinions. As long as they hold their posts they will use these to disseminate these opinions—to turn the benefices of the Church against itself—to gainsay the doctrines of the Church in which they minister, and to mislead its members."

There is no mistaking this. A wholesale ejection from benefices and posts of influence, is what these gentlemen contemplates. Nor do they shrink from the means which are necessary to effect it. They invite the laity to combine as a body, and suggest, in the first place, that each, in his respective parish or district, should bring the legal powers of the Bishop to bear on clergymen who are found inculcating what they may choose to imagine the doctrines of the Church of Rome. If this is insufficient, further measures, including, of course, such alterations of the law as the case may require, are to be organized under the direction of a central lay committee, meaning, we presume, that of the National Club. The manifesto is in the same direction, though we must admit, less unrestrainedly mischievous, than the recent speech of the Dean of Bristol. There is not the same reckless attempt to persuade the so-called laity of all denominations,—that is to say, all the careless and ignorant masses who profess themselves to be of any or no religion,—that their respective clergy (so far as they profess to have any) are making themselves "lords over God's heritage," and must be brought down to do as they are bid: as if, on the one hand, it were the fault of modern Englishmen to submit to clerical interference in any matter which really concerned them in the regulation of their time, their studies, their business, their amusements, their family, or their expenditure: and, as if, on the other hand, we *were* not required to submit ourselves, as far as we can in spiritual matters, to those who, in the words of that Scripture to which Dean Elliot affects to appeal, "are set over us in the Lord." But the Manchester manifesto, though not so bad as this, is bad enough. It is plainly calculated, as its framers are quite acute enough to know, to create a spirit of antagonism between the laity and clergy, as such to give vent and encouragement to all those smouldering discontents which must exist, but, without the patronage of a Duke, and the central committee, would but bicker and die away. But like many acute persons, they are not long-sighted; they are fostering a spirit of contentious meddling which is available against Genevanising as against Romanising religion. Every shape of religion, which really aims at dealing with the heart of man, will be thought meddlesome and anti-social by those who do not in heart adhere to it; and if the public (for we really cannot keep up the farce of calling them the laity)—if, we repeat, the usually ill-formed and thoughtless public are once taught that they are to prescribe rites and doctrines to the learned and thoughtful, Mr. Colquhoun may depend upon it that earnest anglo-Genevans will not, in the long run, fare much better than anglo-catholic, or even than anglo-Romanist divinity.

This is no place for analysing the enumeration of obnoxious doctrines which is put forth by the Club Committee—doctrines of which none, it would seem, are hereafter to be tolerated in the English Church. We will merely say for ourselves, that while we avow our sympathy with that large body of clergy and laity, against whom the present movements are plainly directed, we disclaim most earnestly that mixture of truth and falsehood which is embodied in Mr. Colquhoun's statement. One, however, of the condemned dogmas, it is desirable to notice, namely, "that grace is to be sought in the Church ordinances alone," and invariably in her "sacraments." Through the loose and incorrect wording of this sentence, a reference to the question decided in the Gorham case is tolerably clear, and we shall be far wrong in illustrating the probable meaning of the committee, and the probable working of their scheme, by an address lately presented to the Bishop of Winchester, by the minister, wardens, and congregation of St. Paul's Church, Jersey. These gentlemen expressed their desire, "to enter their protest against Tractarianism, or semi-Popery, because of its demonstrated tendency toward Rome, *exhibited in its predilection for the Roman Catholic dogma of baptismal regeneration*," and humbly and earnestly hope that his Lordship, as the lawful Bishop of the Diocese, and as a peer of the realm, would use his utmost endeavors, ... in the diocese, and in the House of Lords, to discountenance the semi-Popery of Tractarianism.

How his Lordship received this request, emanating, among others, from a person who had solemnly, and perhaps frequently, promised to use the baptismal service, we are not aware; but such a phenomenon gives no uncertain indication which way the stone will roll which the National Club are struggling to set in motion.

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THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

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"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

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Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Richard Cox, contain much historical information and much edifying readsng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving. * * *

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86

Whole number of Policies Issued 6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a reumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

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CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.

WM. B. STOUGHTON, Prin,
190 West 19th st, 3d house from 8th av.
Nov. 23, 1850. 3m

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Further information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

INSTRUCTION IN GERMAN.—A native of Hanover, a graduate of the University of Gottingen, is desirous of obtaining private pupils for instruction in the German. The best recommendations. Address E. B. at this office. Jan. 4, 4t.

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.

COUNSELLORS:
Rev. W. A. Muhlenberg, DD
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

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COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents: so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082,618 09

ASSETS

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

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THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.